

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

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Dr. Aquilla Chamblee becomes president of Besse Tift College, in Georgia. We are glad that Dr. James remains with the Education Board.

Dr. G. H. Crutcher of the Baptist Bible Institute begins a meeting with Pastor Harvey at Ripley July 9th.

The Northern Baptist Convention is scheduled to meet in Washington next year. Southern Baptists in Kansas City.

Pastor J. F. Sansing, pastor Second Church, Columbus took his daughter to the Baptist Hospital in Memphis last week. Operation for appendicitis was necessary.

Last week a paragraph in the Record spoke of progress in building a new church in Laurel when Ellisville was meant. We are sorry for the mistake and do not know how it occurred.

In several states the BYPU's have recently conducted campaigns to increase the subscription list of the denominational papers. Beside the benefit to the paper we do not know anything which will do the young people more good.

South Carolina is tenth in the list of southern states in the number of members, but sixth in the gifts to benevolence, and third in per capita gifts.

Scientists who accompanied a recent expedition to the country near the South Pole believe that diamonds will be found in that territory, as the soil seems identical with that in which diamonds are always found.

The Pentecostal Herald reports 90,000 new members added to Southern Methodists last year and claims this as the largest number added to any denomination. Missed it by 160,000 as Southern Baptists baptized 250,000.

Dr. Throgmorton, editor of the Illinois Baptist made a bridal tour of the recent trip to Nashville attending the meeting of the Campaign Commission. He was married to Miss Edwards who has been assistant in his office. Here are our congratulations and wishes for a pleasant journey all along the way.

Gov. Jos. W. Folk says—

"The business man who fears to give his support to any movement towards law enforcement lest it should injure his business, is just as much a coward as the soldier on the battlefield who turns his back to the enemy and flees for safety."

We are sorry to hear that Pastor F. M. Purser has had to return to the hospital for treatment of this throat after the tonsils were removed. He will doubtless be back at work in a few days. It is an ill wind that blows nobody good, for his illness brought to the editor the privilege of preaching to the saints at Hazlehurst and mingling for the day with good friends. It is a benediction to be with them.

Major Lamar Fontaine believed that the Arctic Zone was the garden of Eden. Of course he did not think that it was as cold then as now. On the other hand he thought it was the first spot on the earth to cool off sufficiently to permit of human habitation. His idea was that the aurora borealis was the flaming sword which has kept Adam and Eve away from the tree of life, and that it is still forbidden territory.

Our Brother N. T. Tull is not only appreciated in Mississippi for his work of interesting people

in the budget, but is sought in other places as a teacher and lecturer. Recently he was secured by the Sunday School Board to conduct a class for study of the financial work in the churches, in the Vocational School held in Nashville. He's got it all in his heart and head. Everything turns to tables in his head as naturally as molasses turns to sugar.

At the recent meeting of the Home Mission Board the department of Evangelism and the department of Enlistment were combined and Dr. O. E. Bryan was elected superintendent of the combined work. The Evangelistic force will be reduced 50 percent. Dr. Austin Crouch of Jonesboro, Ark., was elected superintendent of church extension to succeed Dr. Warren who becomes an evangelist. The total amount appropriated for the work of the coming year was a little less than a million dollars.

At the recent B. Y. P. U. Convention in Georgia where Mr. C. S. Leavell has been superintendent of the young people's work for several years, he was presented with \$500.00 and told to buy a paid up policy in the ministers annuity board; which he did. He had recently resigned his work in Georgia to accept the work as secretary for the Interboard Commission looking after Baptist students. This was a beautiful and useful testimony of their affection and a very thoughtful way of showing it.

Other honors have come to our former secretary and he is equal to them. Dr. J. B. Lawrence has been elected to the presidency of Oklahoma Baptist University. We do not know whether this will cause him to give up his pastorate or it will be his purpose to fill both offices. His experience in administrative work and his business judgment fit him to do the work and his He is exceedingly resourceful and has a large supply of nervous energy, enabling him to do many things well.

Mr. C. S. Leavell, the secretary of the Inter-Board Commission looking after the work among Baptist College Students will begin in September the publication of a monthly magazine in the interest of young men and young women in school. It will have departments embodying the various activities, will be published during only nine months and will be gotten out by the Sunday School Board.

Brother W. Y. Quisenberry received recently an offer of several thousand dollars to bear the expense of a trip through Russia to study the condition of the people and observe the progress of Baptist work among them. We do not know what his determination is, but we do not know of any man who would do the work more sympathetically nor endeavor to make his visit count for more profit to the people and the cause of missions. Brother Quisenberry has made similar visits to China and to Brazil.

One of the most significant moves of the Conservation Commission of the Southern Baptist Convention was to start people to thinking about what will be done when this Campaign is over. The next meeting of the Southern Baptist Convention will be asked to appoint a committee to study the situation for a year and report at the 1924 Convention a plan of how the work shall be done in the near future together

with a survey of the needs. This committee will consist according to the request, of the officers of the Convention, the general secretaries, the W. M. U. officers and state secretaries, the editors, a college president from each state, also orphanage superintendents, hospital superintendents, two laymen from each state, two pastors from each state, presidents of south-wide schools and four members from the District of Columbia.

A deal has been said about the hospital that is to be established under the direction of the Home Board in New Orleans. What the Convention did was to instruct the Home Board to establish there a first class general and research hospital, and to see to it that work on this was to begin not later than two years after the site had been transferred to the Board by the citizens of New Orleans. We note that some of our exchanges are contemplating the undoing of this action at the next Convention. We did not favor the original proposition to establish this hospital. We yet think that it was not the wisest use to be made of the money. But the Convention's action in Washington settled the matter so far as our moral obligation is concerned; and the action at Jacksonville simply makes it out of the question to think of any reconsideration, unless New Orleans itself falls down flat on its side of the big log.

—Baptist Courier.

Dr. B. P. Robertson of Atlanta, Ga., one of the strongest Baptist preachers of the south, has just accepted the call to the Baptist church at Senatobia. Dr. Robertson has just returned from an educational trip to the Holy Land and is giving the church the benefit of his observations at his Wednesday evening services.

He was formerly pastor of the First Baptist Church at Paducah, Kentucky, the St. Charles Avenue Baptist Church at New Orleans and the Central Baptist Church at Atlanta.

This is his first pastorate in Mississippi.

He is now actively at work in his new field but his family will not join him until the new pastorate, which the church has decided to build, is completed.

Savagery has broken out again in Illinois. This time it is not born of race prejudice as it was a few years ago in East St. Louis in that state, when negroes were killed by wholesale. Nor was it provoked by a desire to wreak vengeance on criminals as sometimes happens down South, but it was an effort to destroy men who desired to work and make an honest living. The murderers were those who were unwilling to work at the wages offered then and determined that others should not. It is said that more than forty men were butchered in various ways by a mad mob who drove the men from work marched them away and killed them without mercy when they were pleading and running for their lives and waving the white flag. More people were murdered by this mob in Illinois in half an hour than will be lynched in all the Southern States in a year's time. There will probably be nobody punished as it is already being reported that nobody knows anything about who did it. Maybe Illinois needs the Dyer Anti-Lynching bill, which Congress failed to pass because senators thought it unconstitutional.



## SOME ASPECTS OF SIN

By M. O. Patterson.

(Continued from last week)

## 111. Some Noble Examples of a Consciousness of sin.

Studying a series of sin as it appears in the experiences of Bible characters is most profitable and illuminating. Dr. B. H. Carroll tells us that one line of his preparation for his revival meeting seasons was invariably a fresh study of the cases of conviction of sin as found in the Bible. He did this in order to bring conviction to others. A survey of the experiences of men as they became conscious of sin discloses two types of sin-consciousness—the superficial and the genuine. These things may be noted in all these cases: 1. What the sin was. 2. How long after the sin before conviction came. 3. The means employed to produce conviction.

Consider, first, some typical cases of a superficial consciousness of sin. Only a few will suffice for the present purpose. Examine the confession of the Pharaoh of Egypt of the Exodus fame. He sent for Moses and Aaron and confessed his sin, saying, "I have sinned this time: Jehovah is right, as I and my people are wicked" (Ex. 9:27). He even confesses to have sinned against "Jehovah your God" (Ex. 10:16). The confession was prompted by a very superficial sense of sin. Pharaoh was guilty of stubborn refusal to let Israel go at Jehovah's command. When Jehovah's orders were presented to the proud monarch by Moses and Aaron, he contemptuously asked, "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover, will not let Israel go" (Ex. 5:2). This verse declares the heart of his great sin. The means used to arouse him was a series of miraculous judgments. Six had already fallen. The seventh came in the form of thunder, hail and fire killing both man and beast, and destroying herbs and trees. Pharaoh got excited and momentarily fear forced his confession of sin. That his sin of stubborn rebellion against God was in no sense real and his confession simply from the fact is evidenced in his attitude toward God after the storm had ceased. "And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more and more, and hardened his heart" (Ex. 9:34). Why not fall back into the old rut? The danger is right in designating this as the confession of the "hardened sinner." Many a hardened sinner, face to face with great danger, has fallen upon his knees and confessed his sin, but when the danger had passed the penitence ceases. The penitence wrought by the storm ends with the coming of the calm.

King Saul is another whose confession represents only a superficial sense of sin. The entire incident is found in the fifteenth chapter of 1 Samuel. The confession is verse 24—"And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of Jehovah." This would be a noble confession, if from the heart of a sincere man. What was the sin? A stubborn refusal to carry out God's positive command. Jehovah had commanded Saul through Samuel to "go and smite Amalek, and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul refused to execute God's command, saving the choicest animals. On the following morning God's prophet appeared before the king and pointed out his sin of disobedience. A legitimate paraphrase will expose the hypocrisy of Saul's salutation—"God bless you, Brother Samuel, you should have seen me perform the commandment of Jehovah!" A minute of painful silence was followed by Samuel's searching, disconcerting question, "What meaneth then this bleating of the sheep in mine ears and the lowing of the oxen which I hear?" The animals, he answers, were saved for religious purposes. The justification of his course of action discloses no sense of sin. Samuel points out the king's sin from another angle—"to obey is better than sacrifice, and to hearken than the

fat of rams!" Even this pronouncement produces no sense of sin. But see the shot which hits the spot—"Because thou hast rejected the word of Jehovah, He hath also rejected thee from being king." See the rebellious king wither under this statement and confess his sin. But the confession goes no deeper than the lips which uttered it. The shoe pinched, not at the point of sin, but at the point of losing his kingdom. Saul faced the loss of position, power, honor. It was this that hurt and not his sin.

Consider one more case of a superficial sense of sin, that of Judas, found in Matthew 27:3, 4. His confession, viewed simply from the words used, has the gospel ring—"I have sinned in that I have betrayed innocent blood." Matthew states further that Judas "repented himself." But one does not have to probe very deep to discover the superficiality of Judas' sense of sin. He had betrayed the Saviour for thirty pieces of silver, after three years of intimate association with Him. He had witnessed the marvelous works of Jesus; had heard His gracious words of truth; in the light of all and in spite of all, he had sunk deeper in his iniquity. He had kept in close touch with the proceedings of Sanhedrin as they condemned Jesus for blasphemy and judged Him worthy of death. Judas saw Jesus led away to Pilate. Then the record tells us that Judas, "repented himself," and carried his "tainted" money back to the priests as I confessed his sin to them. The fact that he repented himself smacks of a real feeling of a sinfulness of sin. But unfortunately the word "repented" used here is never the word used for gospel repentance, but that which expresses regret. Many a lost sinner does things which bring regret for various reasons, but not repentance unto salvation. Judas' regret was so acute that he went out and committed suicide. It was the regret of despair, growing out of a feeling of the condemnation to be visited upon him for his crime. But Judas had no feeling of the sinfulness of his sin.

In none of the cases considered do we find any adequate sense of sin as a violation of the will of the Holy God. Sin was confessed as a matter of expediency to extricate the sinner from an embarrassing situation, or to muffle the voice of an accusing conscience.

The second type of sin-consciousness in the Scriptures is to be found in persons who made no effort to explain sin away, nor to ignore it, nor to escape its consequences through a superficial confession; but who became stirred to their depths as they thought of their sin in relation to God. Keep in mind particularly the nature of the sin, the means used to produce conviction, and the genuineness of conviction. Only a few cases can be examined.

We find a remarkable case in the twelfth chapter of 11 Samuel. Another king has sinned grievously. The words of his confession do not differ materially from those already considered—"I have sinned against Jehovah" (11 Sam. 12:13). But what sin is David confessing? It is a double sin, that of adultery and murder. He had committed adultery with Bathsheba, another's wife; and to cover up this sin, the king had Uriah slain. Now God sent Nathan, the prophet, to David. What rare tact and skill the prophet uses. He begins with a simple illustration, bringing before the king two men, one very rich, possessing great flocks and herds; the other very poor, the owner of only one ewe lamb. A stranger sojourning with the rich man, and, instead of taking from his large flocks and herds, he took the poor man's lamb to feast the stranger. The king, with his strong sense of justice, was outraged at such injustice. It was not an argument, mind you, to convince the king that he had sinned. The prophet skillfully committed him to the side of right, to the point of condemning vehemently yet unconscious of any reference to his own sin, the very sin of which he was guilty; then thrust the dart up to the hilt—"Thou art the man!" There was no side-stepping on the part of the king. He faced his sin, repented of it and confessed it, not only to the prophet, but to God. Were David's

conviction and penitence genuine? Let him answer: "Against Thee, thee only, have I sinned, and done this evil in thy sight." (Ps. 51:4.) At first he refused to make a clean breast of his sin to God: "When I kept silence, my bones wasted away through my grieving all the day long." (Ps. 32:3.) Then the fountains were broken up, following his turning and confession: "I acknowledged my sin unto thee; and mine iniquity did I not hide; I said I will confess my transgressions unto Jehovah; and thou forgavest the iniquity of my sin." (Psalms 32:6.) The fact that God forgave these black sins evidences the depth of David's conviction and the genuineness of his penitence.

The book of Jonah brings before us another illustration of a marked sense of sin and genuine penitence. The record points out no particular sin of which the Ninevites were guilty. Their way is referred to as an "evil way." From outside historical sources, ancient Nineveh was reputed to be a cess-pool of moral rottenness. Jonah was ordered of God to go to the great city and preach unto it the preaching that I bid thee. The heart of the preaching was retribution in the overthrow of the city. The message was not, as in the case of Nathan to David, a personal interview, but a proclamation of divine judgment to the surging crowd that filled the streets. The prophet's cries rang up and down the thoroughfares, "Yet forty days and Nineveh shall be overthrown."

The effect of the preaching of Jonah was marvelous. The sin-sodden inhabitants "believed God." The message of Jonah came to the ears of the king of that city; a fast was proclaimed and all, great and small, put on sack cloth and humbled themselves before God. The king called upon his people to turn from their evil way and cry mightily unto God. "Who knoweth," he said, "whether God will not turn away from his fierce anger, that we perish not?" Was their sense of sin pungent? Was their repentance genuine? Let the inspired record answer: "And God saw their works, that they turned from their evil way; and God repented of the evil which He said He would do unto them, and He did it not." One of the unvarying conditions on which God pardons iniquity is genuine repentance. It was so in this case.

Only one other case of sin-consciousness will be considered, that found in the second chapter of the Acts of the Apostles. Luke sets before his readers three thousand persons, convicted of sin and deeply penitent. The sin with which they were charged was rejection and crucifixion of the Son of God. The means which God used in this case to bring conviction was the public proclamation of the divine message by the apostle Peter. His theme was, "Jesus is the Christ," a great message, though simple in the presentation. The evidence which Peter offered to convince his hearers that Jesus is the Christ was three-fold: God's approval of him in his works, his resurrection from the dead; the outpouring of the Spirit. The argument does not move along the line of least resistance. It has teeth in it. The sharpest jag is that which charges his hearers, face to face, with the crime and sin of slaying the Christ. Never was the gospel more effective in bringing conviction and repentance. It was marvelous. Thousands were pricked to the depths, and cried out, "Brethren, what shall we do?" since it is clear that we have crucified the Christ of God? Three thousand evidenced the genuineness of their sense of sin and repentance in receiving Peter's word, in following Christ in baptism, in bringing forth fruit worthy of repentance and in vindicating the regenerate life in daily conduct.

The cases considered, by no means, exhaust the biblical illustrations of how sin appeared in the experiences of individuals; but they are sufficient to show clearly two distinct types of sin-consciousness—that which is superficial, that which is real. These cases further illustrate the means employed by the Holy Ghost in producing conviction and repentance. Three factors are



perfectly evident: 1. God's truth. In every case God's truth is fundamental. Moral beings are not likely to be convinced of sin apart from God's truth. 2. God's man. The importance of this factor should not be overlooked. In almost every case of conviction, God's man stands as the medium of communicating the truth. 3. The message became extremely personal. In every case there was no vague generalizing of the truth. From various angles came the deliverance, "Thou art the man." In the interview with the individual, the transgressor always felt that he is "talking to me." If the message was addressed to the throng, each felt the message cutting and burning its way to the heart. Happy the man who can so speak God's message as to make it personal.

#### NOT INCONSISTENCY BUT HAIRSPPLITTING.

In your issue of June 15th is an article entitled, "O Consistency" by one, who signs his name N. B. Bond, which asks me for an explanation. In the Teachers and Pupils Encyclopedia, he finds the statement that Unitarians accept the divinity of Christ, but reject his deity.

I shall attempt to explain the best I can, for those Unitarians, who hold such a position then I shall explain for myself. As anyone knows, who is acquainted at all with Unitarian movement, that that is an inadequate definition of Unitarianism. It is, however, a partial definition of many Unitarians' attitude toward Jesus. I say partial, because it is not a complete statement of the belief. In a pamphlet by Dr. Sunderland entitled, "What Do Unitarians Believe?" there is this statement in regard to Jesus, "We believe Him to have been divine, but not Deity,—as we believe that humanity in the degree of its perfection is everywhere divine." There is a distinction between divinity and deity, as there is a shade of difference between any words used synonymously. Every Unitarian, who says that he believes in the divinity of Jesus has to add always to it, that he believes in the divinity of humanity in its perfection. What they mean is that the perfect moral and spiritual character of the man, Jesus, makes him divine, but any other man has the possibilities of becoming divine, by perfecting his moral and spiritual nature. Rejecting the deity of Jesus means that they do not believe the moral and spiritual character of the man, Jesus, was perfect because God was incarnated in him. They would say that God becoming man in Jesus means the deity of Jesus, but Jesus the man becoming God in his moral and spiritual nature means the divinity of Jesus. Unitarians believe the possibilities are in every man for becoming like Jesus in his moral and spiritual nature.

No one has to believe the above to be a Unitarian; the bond of union in the Unitarian church is, "In the Love of Truth and the Spirit of Jesus We Unite for the Worship of God and the Service of Man." I have never engaged in that hairsplitting about the divinity and deity of Jesus. As I was reared in an orthodox church I had always thought of their meaning one and the same thing. There is a difference between the two words, I reject, as a Unitarian, both words in regard to Jesus. I believe about the same thing as other Unitarians in regard to the character of Jesus but I do not use the words divine or divinity, as others do in regard to him. When one understands what they mean he could hardly call it inconsistency, but he could call it, it seems to me, hairsplitting.

Very sincerely yours,  
T. B. TEGARDEN.

#### LET US MAKE OCTOBER MEMORABLE. By Harry L. Strickland.

We are to put not one whit less emphasis on Evangelism, that is our task as Christians; but we are to place an added emphasis on development. Statistics brought to light at the end of the third year of the Seventy Five Million Campaign indicate that our people have contributed

on an average 38 per cent of the 60 per cent due on the money pledged in the campaign and that probably less than half of our people are really enlisted in giving money. My own inquiry in churches of varying size and conditions all over our territory reveals the fact that an average of 20 per cent of the church membership actually does the work of the church.

This condition, of course, is not what it should be. Thus the question arises, what are we going to do about it? It may be set down as a finality that it is neither possible nor desirable to endeavor to use outside forces to enlist the membership of a church. Development is a growth, and growth comes from within as a result of activity.

The teacher of a Sunday school class has the opportunity, second to none, of leading in this development. There are at least three things a teacher may reasonably be expected to become responsible for in connection with the leadership of the class, i. e., to inspire, to develop, to teach. A visionless teacher means inevitably a visionless class; and notwithstanding a class organization with capable officers, the teacher remains the most important member of the class.

The Sunday School Board, in co-operation with the State Sunday school organizations, is asking that the month of October be used in a special effort to enlist a large number of unenlisted Baptists. The plan is to use the first week in October (Sunday the first to Sunday eighth) as a study course week for all Young People's and Adult classes.

The study course will bring to the attention of the class members the most approved plans for the increasing of class efficiency, also methods for enlisting those church members who are apathetic or apparently uninterested.

Two options will be offered by the Board for this study course week. First, the use of a textbook, "Building the Bible Class," which contemplates setting aside each evening during the week from Monday through Friday and take up the actual study of the book under a leader. We ought to have hundreds of classes so engaged. Second, there will be prepared special literature in tract or booklet form for individual study leading up to a closing rally on Friday night of that week.

Following this study course week we are suggesting three weeks remaining in October for personal work in enlisting the unenlisted. When I say enlisting, I do not mean collecting five dollars, or any amount, but I mean an earnest effort to enlist a church member for the first time in some form of ACTUAL SERVICE. We have taught the doctrine of tithing, and I believe in that, but tithing is only one expression of stewardship and it seems to me we need to emphasize the doctrine of the stewardship of time, of ability, of effort.

The Sunday school class offers the best opportunity for this service. It does not necessitate a new organization, and, as a rule, the most virile forces in a church attend the Sunday school classes.

This whole plan is doomed to failure unless the teachers lead in it. It can be made a wonderful success for the glory of God and the promotion of His kingdom on this earth if the teachers lead. Thus this appeal. Inquiry may be made of the Organized Class Department of The Baptist Sunday School Board.

Shall those of us who are endeavoring to serve unite our hands and hearts in a sweeping effort to enlist our sleeping army to active service under the banner of Prince Emmanuel? We close as we began: "Let us make October memorable."

#### FROM MEXICO. By J. G. Chastain.

From the Jacksonville Convention the writer struck a bee line for Saltillo to attend the commencement of our Theological Seminary. Arriving some days in advance he delivered a half dozen lectures to the students, preached the 11 o'clock sermon on Sunday and by special request

spoke before the graduating class on Monday night.

The Seminary is supported conjointly by the New York and Richmond Boards. Rev. Alejandro Trevino, strong, cultured and consecrated, is the able president of the Seminary and represents the Northern Board, while Dr. G. H. Lacy, in a most satisfactory way represents the Southern Board. They have associated with them two other professors. They have matriculated 44 students during the present session, seven (Mexicans) coming from the United States, three from Central America and the rest from eleven different states in Mexico. They have a four-year course; the discipline is firm and the training broad and thorough. There has been no serious sickness among the students, and the session just closed is considered to be the best in the history of the institution which has been running five years. We may expect this to become the leading Baptist Theological Seminary for Latin speaking people in all North America, and it should draw students from all parts of the territory.

In connection with the Seminary arrangements have already been perfected to open a high grade preparatory school which will be a fruitful feeder to the Seminary.

During the session the students do an extensive work in the city and adjacent villages, by their numerous missions and Sunday schools. They spend their vacations in colportage and mission work about over the Republic.

Along-side the city limits the Boards have secured at half price a 150 acre tract of most valuable land, supplied with pure free-stone water flowing out of the foot hills of the Sierra Madre. Here they are soon to erect suitable buildings and make the future home of the Seminary. The land is highly productive and may be made to produce a large part of the corn, fruits, vegetables milk and poultry used by the school. Indigent students can nearly pay their expenses by working out of school hours. The soil is suitable for producing an excellent quality of brick, a kiln having been operated on the grounds. By making the brick here on the spot, they will avoid the expense of hauling. The Lord is guiding wisely those in charge of this important enterprise. From every standpoint the arrangement is well-nigh ideal. We are expecting great things from this Seminary. The next session will open September 4, and a large increase in attendance is expected.

#### DEDICATION OF BETHEL BAPTIST CHURCH.

Some two years since, I promised the pastor and members of Bethel Baptist Church in Union Co., Miss., that if they built the house they contemplated building I would come and dedicate it for them. They called on me to come last Sunday and, getting my good Bro., Dr. W. T. Lowrey to preach for me here I went; and Oh what a time. The house is a frame building, made out of the best lumber they could get, and is 46 by 66 feet, and all paid for. As best I could, I counted those in the house. There were about 800, and on the outside some 150 or 200 more. I preached to them as best I could on the church and its mission, and they listened heartily, then we dedicated the house to God by prayer by Bro. Hanson, a member of that church.

Bro. A. J. Jones, the pastor of the church, was happy and presided with great freedom and ease. The people love him. Bro. Jones is our greatest country-church-house builder. He loves that kind of work. He said "Where shall I build next?" I answered, at Freedomla near Ingomar. He baptizes from 25 to 40 there every year. Our country is our greatest field, but it seems that but few realize it. God bless Bethel church and its pastor.

E. L. WESSON.



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## EDITORIAL

### WIRING YOUR HOUSE

If you live in a town where there are electric lights and you are building a home or a place for business, one of the things, when your plans are drawn, that you are sure to include is the wiring of your house. Or, if you have a house already built and you propose to put in electric lights the first step necessary to installing the lights is to have the house wired in order that you may connect up with the wires in the streets which transmit the current for lighting, or for power, or perhaps for cooking. You have noticed, in a building which is under construction and unfinished, the ends of these wires sticking out here and there waiting the completion of other work, when the wires will be connected and the illumination comes on.

Now you may not be building a new church, and you may not live in a place where an electric plant has been installed, but your church can be wired for a spiritual and mental illumination. It needs it, has to have it or suffer the misfortune of having no lights or inadequate lights all your days. The best way to light up your church seems to have no part dark, that the people may see and know what is going on in the Lord's work is to put the Baptist Record into the budget and let it go into every family. It must at least go into the homes in some way or the work of the church is being done in the dark.

We have been sending the Baptist Record for a month into thousands of new homes in the State, homes into which it was not already going. It has brought new light on the Lord's word and the Lord's work. We are anxious that this shall be permanent. Will you help us to make it so. Speak about it in your church next Sunday for three minutes, give the people a chance to send their subscriptions through you. Speak to your friends in private. Start a committee out after them. Let your church be wired and turn on the light.

### LET US GO ON

There is an old story of an Indian newly converted who came to the missionary with a 'Poem' which he had written and which read as follows: "Go on, go on, go on, go on; Go on, go on, go on; Go on, go on, go on, go on; Go on, go on, go on; Go on, go on, go on;

It can be said of it that the 'poem' has rime, rhythm and reason, and is fully equal to many that find their way to the news papers.

But that is not our starting point. Turn to the sixth chapter of Hebrews and you will find

our text: Therefore leaving the teaching of the first principles of Christ, let us go on to the perfection, or maturity, or completion. The word translated "go on" may with at least as much propriety be translated "Let us carry on". It is not probable that the writer had in mind the same military figure that we have become familiar with today when we say "carry on" but he had much the same conception of the Christian life and work, and his exhortation anticipates our modern phrase.

He was speaking to people who were in danger of being disheartened and he would put heart into them. The Christian life in this world is always an unfinished task and he would keep them steadfastly at it to the end. The epistle to the Hebrews was written to people who were in danger of giving up and he would put spirit into them. It is exceedingly interesting to see how frequently the word is used which is variously translated in English by end or perfection, or finished the uttermost. It is one of the outstanding ideas in the Epistle to the Hebrews, and not unfamiliar in other books of the Bible. In Hebrews, we read, "He is able to save unto the end all them that come unto God through him." We are more familiar perhaps with the reading "save to the uttermost". It means to completion, without failure or falling down. The same idea is in Phil. 1:6, "He who hath begun a good work in you will complete it unto the day of the Lord Jesus. But that is the work of Jesus. The exhortation to Christians is based on the faithfulness and efficiency of Jesus: The Captain of our salvation is made perfect, (the same word), Heb. 2:10. "Being made perfect he became the author of salvation" 5:9 This work of finishing was not possible to the law which was only temporary. See Heb. 7:19; 9:9; 10:1.

The exhortations are found in Heb. 3:6, "If we hold fast the confidence and the rejoicing of hope firm to the end." Again verse 14, "If we hold the beginning of our confidence steadfast unto the end." Again 6:11, "And we desire that everyone of you do show the same diligence to the full assurance of hope unto the end." "Unto the end" rings like a challenge throughout the Epistle. Don't be a quitter. To relax is to lose what you have. Not to go forward is to go backward. To stop is to prove false. Not to run with endurance is to quit in disloyalty and disgrace. Not to continue to the end is to end in confusion.

These things everybody acknowledges in the abstract and approves. But it is the concrete application of it that proves where we stand, and what we are made of. The application of it so far as Baptists are concerned is to our present task of carrying to completion what we began in the 75 Million Campaign. There was never a truer test of our mettle than our willingness and determination to carry through to the end the program of work which was outlined three years ago. To leave this unfinished or to allow it to be concluded in a slovenly and unsatisfactory way will stamp us as inferior and will fix on us the character of unfaithfulness. It is not merely that this particular task will suffer and that the cause will suffer, but we ourselves would suffer immeasurably in being forever discounted.

In the letter to the church at Sardis (Rev. 3:2) there is put forever the stigma of falling short: I have not found thy works perfect before God." Moffatt's translation gives it this rendering: Wake up, rally what is still left to you, though it is on the very point of death, for I find nothing you have done is completed in the eyes of my God." We cannot get the habit of falling short. We must establish a character for completing that which we began. Only thus do we show our true likeness to God as his children. Or in the words of the Epistle to the Hebrews, "Let us carry on to the end."

### REENFORCING THE CAMPAIGN.

On last Wednesday (June 28th) the Conservation Commission of the Southern Baptist Convention met in Nashville, Tenn. to project plans for

pushing the work vigorously in the coming months. Many other representative men and women were asked to meet with them, and they were there from Virginia to New Mexico and from Missouri to Florida.

Three features of the work were discussed and plans adopted for promoting the campaign. These included Evangelism, Publicity and Organization. Soul winning is put first and the energies of the denomination will be directed to conducting revival meetings in all the churches and encouraging that work where there are no churches. During the summer as usual meetings will be held in the country churches; and in the fall and winter in the town and city churches.

It will be the purpose of the central organization in Nashville to furnish special literature suitable to support the campaign and cooperate with the State papers in enlarging their circulation. September will be religious literature month and suggestions are made as to the best methods of securing subscriptions to our papers.

Dr. Scarborough, who has been director of the campaign will have headquarters in Nashville during the months of September, October and November. Statewide meetings will be held, and every agency used to enlist our churches in the 75 Million Campaign. The following are the special objections: To reach the half a million new members who have come into our churches since the campaign was put on; to connect with those who pledged but after moving their membership did not transfer their pledge; to enlist those who were not reached by the effort to get subscriptions two and a half years ago; and to round up all unpaid pledges to date.

The month of November will be known as Campaign Reinforcement Month. The week of Nov. 26-Dec. 3 will be Loyalty Week in which the subscriptions will be completed. This is only an outline. A more detailed statement by Mr. Frank Burkhalter is made in another part of the paper. Our Baptist people ought to be much in prayer for God's leadership and blessing.

### A GOOD CONVENTION

The Newton County Sunday School and B. Y. P. U. Convention was held with Newton Baptist Church June 11, 1922. There was a good representation from the different churches of the county.

The program was a splendid success, each speaker giving us something helpful and worth while to think about. Miss Taylor from Union gave some mighty good suggestions on "Why Study the Bible," and Mr. McLemore, of Meridian, gave an interesting blackboard talk on "Some Ships that Pass."

Mr. Sweaney was there, and in his usual sincere, earnest and effective way outlined "Christ's program for the Christian." He showed us what a wonderful program it was and left us with the desire to carry out our individual parts.

One of the most interesting parts of the program was the demonstration by the Hickory Junior Union. They know how to do things all right. Master Wilbur McMillan charmed the entire audience with his song, "Nobody told me of Jesus." Hickory also gave another valuable contribution to the program in the talk made by Mrs. Bessie Gallaspy.

Mr. Wilds gave a splendid talk on B. Y. P. U. work, naming the nine points on which the unions are to be graded in working for the banner. We were especially glad that he included "paperless programs" among these points.

The following officers were elected: Pres. W. N. McLemore; 1st. Vice-Pres. Roger Thompson; 2nd. Vice-Pres., Lonnie Vance; Sec. and Treas. Mrs. Bessie Gallaspy.

Since this convention included both Sunday School and B. Y. P. U. work, an executive committee for each was appointed. Com. on S. S. Work, Mrs. J. M. Wells, H. T. McLaurin, J. P. Miley, W. R. Moore, and M. G. Scarborough. Com. on B. Y. P. U. work, Selby Smith, Mrs. Gibson, James Wallace, Miss Taylor, and Mrs.



W. H. Thompson.

Another peculiarly interesting part of the program was the bountiful "dinner on the ground." No other part of the program was more satisfying than this.

The day was well spent and all felt that it was really worth-while.

### BACK TO THE BUDGET PLAN

By N. T. TULL.

In the reorganization program upon which we are now entering in Mississippi, it is very necessary for us to begin to think ourselves back and work ourselves back to the budget plan in handling our church finances.

In putting on the 75 Million Campaign many of our churches took pledges on the annual basis and have since made no effort to pay these pledges weekly or monthly during the year. All such churches should begin at once to induce their subscribers to break up their pledges into weekly or monthly accounts and pay them off systematically through the year.

We have been crowded with campaigns and follow-up campaigns during the past two years and have failed to give due emphasis to the budget plan that was making such splendid progress among the churches in Mississippi when the 75 Million Campaign was launched. While it is necessary now to handle the funds for home expenses and the 75 Million Campaign separately, yet that in no way hinders the operation of the budget plan in giving to each of the funds regularly during the year.

In the South-wide supplementary campaign that will be put on this fall, November will be "Budget Month", when all the churches will go out to put on the complete budget system for handling their finances.

Pastors and churches needing assistance along this line should take the matter up with me. I will gladly give you the benefit of my experience and special study on this important subject.

From now on, let our slogan in Mississippi be, "Back to the Budget Plan."  
Jackson, Miss.

### PERSECUTION OF BAPTISTS IN ROUMANIA.

Translation of a letter by a Baptist pastor to the Executive Committee in Bucarest.

Peace be unto you my dear brethren! We send you and all the churches Easter greetings of love. I Cor. 7:23.

We inform you that up to the present we are still alive, but our difficulties are increasing day by day. With our brother Vasile Marandius of Nesvoia, District of Stalinessi. I beg you brethren and all who can to give us some aid. We are being persecuted terribly by the authorities and police, urged on by the priests.

It was on Good Friday. We had united for fasting and prayer in the home of a brother in the village of Nesvoia. We were nine men beside the sisters. At about twelve o'clock a policeman came unexpectedly and took us men to the police station.

On the way he beat a brother over the head with the butt end of his rifle so that he almost killed him. As soon as we arrived at the station he began to beat us all one after the other in the yard with whatever he happened to find, and as for me, he apparently wished to so injure my internal organs that I should die. After having beaten me so, he sent to have our books brought to the station.

The other eight brethren he locked up in a cellar and began to beat one after the other with a bar of iron. Some he beat in this manner into insensibility. He knocked our heads against the wall—and gave as many as fifty or sixty blows with the iron rod. Blood flowed from us all. Then he let us go, after having confiscated fifteen religious books. All of us are in bed now ill. He said to me that he was sorry he did not kill me, using language that indicated that he had orders

to say these things.

And now he enters our homes day by day shouting and frightening us; and tries to force us to put up ikons (images of saints.)

We have been called daily to the police station; and when we were there he tried to force us to smoke etc., and those that did not want to do so got twenty-five blows with the iron bar.

We beg you brethren in the name of the Lord, do what you can as soon as possible that our position may be ameliorated, if even only a little.

Awaiting your reply, I remain,

Yours sincerely (for the Church).

VASILE MARENDIUE

Pastor of the Baptist Church of Nesvoia  
Stalinessi, Roumania.

### A GLIMPSE AT THE NORTHERN BAPTIST CONVENTION.

Between my Sunday appointments I spent three days in attendance on the Northern Baptist Convention in its sessions held in Indianapolis, Ind., June 14th to 20th. These meetings were held in the Cadle Tabernacle with a seating capacity of ten thousand. It is one of the best auditoriums in which I have ever worshipped. It was the gift of a young man who had recently been saved by the grace of God. His prime purpose in the building was to provide for the preaching of the gospel on a large scale. It is "a thing of beauty as well as a joy."

The Convention was preceded by a day of conference of the Fundamentalists. I was amazed at the number and enthusiasm and spirit and conservatism of this conference. At its morning session there must have been three or four thousand present, and in the last service at night the hall was packed to its capacity. The very atmosphere of this conference seemed pervaded with a spirit of evangelistic fervor and purpose. The addresses were all thoughtful, and to my judgment, conservative. This conference by unanimous resolution stated that its purpose was not to withdraw from the Northern Baptist Convention, but to seek lovingly and loyally to contend through its boards and churches for the faith delivered to the fathers, and to strive to see that its schools were kept from false teachings, its efforts to be corrective rather than destructive.

The Convention proper began on the 14th with the largest enrollment of delegates in its history, on the morning of the second day four thousand had been registered. Mrs. Montgomery presided with grace and vigor and real womanliness. Her address was a gem of beauty, grace, strength and orthodoxy. Its key note was for progress and unity in hastening the reign of Jesus Christ unto the uttermost parts of the earth.

The Northern Baptists do not follow exactly our method in presenting their causes, most of the speaking is done by those who are asked beforehand to make special preparation, and in virtually every case the messages were brought in writing, yet there was allowed time for freedom of discussion, and there was manifest a surprising amount of Baptist liberty in some of the discussions; there was hardly a dry five minutes in the three days of my attendance. There was large diversity of opinion and variety of viewpoint, and yet the spirit was fine and brotherly.

The motto of the convention was, "The Uplifted Christ," and more time was given to the distinctively devotional and spiritual than we give in the Southern Baptist Convention. There were evidences here and there of radical thought and teaching, but the overwhelming sentiment of the Convention seemed loyal to Christ and God's word. There was a warm debate as to the adopting of a statement of belief, but the presiding officer with many others insisted that the Convention had no authority to adopt an official creed the churches, and declined to exercise any ecclesiastical authority, but voted to have printed in its Annual the New Hampshire Confession of faith as a suggestion to the churches and interested interested individuals. On the whole I came back

to the South greatly rejoicing in what I saw, heard and felt while among the Northern brethren.

W. Y. QUISENBERRY.

Pittsboro is one of the County capitals in Mississippi which the Editor of the Record had not before been privileged to visit, though he had pleasant acquaintance with some of its people. So when an invitation came to help them in a meeting he lost no time in accepting. With Pastor Sheppard we began on Sunday morning and ran through Friday night. It was a busy time with the farmers but the congregations were said to be up to their previous high water mark. There was a fine spirit of cooperation, and as they said there were few people who were not Christians the effort was made to edify the Christians. These responded to the word and many publicly testified to being greatly strengthened. There were three received for baptism and others announced their purpose to join the next Sunday. Our home was with brother Bruner who with his good wife have shown hospitality to the saints and helped many young people to a right start in life. They are still at it. We also had the joy of being in many other homes in all of which the Baptist Record is a member of the family. The people of this community are making the county clean of stills and are standing by the faithful officers.

Thanks to all who have sent in names of prospective subscribers to whom the Record was sent free for a month. To be sure some mistakes were made in sending names of people already subscribing, but some of this was unavoidable, and there were no casualties. Some names we could not decipher; some post offices were wrong. But we thank you all. Now go to, and help us to gather the results. Speak a word in the ear of your friend or on the pinnacle of your pulpit or upon the housetop. Take the money away from him (if he is willing) and forward it to the Record. Every body help. Its your flag and our flag, and it stands for everything the Bible teaches, and that Baptists believe and do.

C. C. Weaver resigns Tate St. Church to accept the Mt. Olive Church in Mt. Olive in Prentiss County. His post office is Baldwyn.

### RECENT EVENTS IN THE HOSPITAL.

The Baptist Hospital has now a well equipped department of Electro and Hydro-Therapy in charge of a graduate of the Battle Creek Sanitarium. The latest in electricity and baths is being administered by an expert. The physicians are availing themselves of the department for patients who need that kind of treatment.

Several things are contributing to increased patronage this Summer: The sale of the Methodist Hospital, and the limited capacity of the Lucy Brinkley, which the Methodist must use, will increase our numbers; the thorough equipment of the third floor for the work of our child specialists keeps that floor full of sick children from all the regions round about. There were 256 patients in the house on June 29th. All floors are occupied now except the second and that is being prepared for use as needed. The policy is to turn nobody away. During the first six months of 1922, 4168 patients were admitted to the hospital; of these 504 were served free in the charity wards.

It looks as if some one will have to build a chapel for the hospital. Since there are now 125 pupils in our Training Schools, and many graduate nurses attend the Monday evening services, and also many patients on rolling chairs, the chapel room on the first floor is crowded. If some one should provide a Memorial Chapel, in connection with our Memorial Hospital it would emphasize beautifully the place of religion in our hospital work.

M. D. JEFFRIES.



## EVOLUTION OR THE BIBLE—WHICH?

By Robert Warner Priest, Carthage, Texas.

The Baptist Pastors of Nashville, Tenn., are to be congratulated in their protest and resolution of condemnation in the matter of retaining a professor of "evolution" in one of the chairs of the historic old Union University, now located at Jackson. When we read in the Fort Worth Star-Telegram, Associated Press dispatch, an account of the action of the Nashville Pastors, we rejoiced because of the fact that the father of the writer received his theological training and his M. A. degree at the Union University more than sixty five years ago, and after graduating from this University went to the jungles of Africa as a Missionary, where the writer was born. In the days of my father this great institution taught its young ministers the Bible instead of Evolution. My father was then and there taught the Bible as Baptists understand it.

This brings to thought the question. Evolution or the Bible—-which? If Evolution be the science which will ultimately save us to perpetual bliss, and the better prepare us for Eternity, then let's take the Science and discard the Bible. But before accepting this so-called doctrine of Science, let's know what it means, and to whence it leads. In the beginning of the 18th century the term "Evolution" was introduced into biological writings in order to denote the mode in which some of the most eminent physiologists of that age conceived that the generation of living things took place in opposition to the theories and hypothesis theretofore in the preceding century as had been advocated by Harvey, who then ranked among the founders of biological science. Upon investigation we learn that Harvey's real motive or prime object was to defend the theory theretofore held by Aristotle. The doctrine of "epigenesis" was that advocated by Harvey, and we find his views contrasted with those of the followers of Hippocrates and Galen; but in the latter part of the 17th century this doctrine of epigenesis was controverted by Malpighi, Leibnitz, Malebranche and others, while about the middle of the 18th century there were advanced a number of new and interesting speculative considerations and observations on the phenomena of generation by Bonnett, Haller and other eminent physiologists of their age.

"Evolution" and "development", were, with Bonnett, synonymous terms; and since by "evolution" he taught simply the expansion of that which was invisible into a visibility, and thereby he was naturally led to the conclusion, at which Leibnitz had arrived by a different process of reasoning, that no such thing as generation, in the proper sense of the word, exists in nature. Their theory was the growth of an organic being is simply a process of enlargement. Nothing really new is produced in the living world, but the germs which develop have existed since the beginning of things; and nothing really dies, but when what we call death takes place, the living thing shrinks back into its germ state.

We have not time nor space to mention or discuss the several views, imaginations and speculations of "Scientific Evolutionists", for we learn from scientific writers that the notion that all life came into existence, or may have come into existence by the growth and modification of primordial germs is as old as speculative thought; but the modern scientific form of the doctrine can only be traced to the influence of several converging lines of philosophical speculation not further back than the 17th century.

The enumeration and conclusions of Descartes, Linnaeus, Cotton, DeMallett, Buffon, Robinet, Lazarek, Lamarck, Cuvier, Von Baer and others diverge only in their theories, but the ultimate end is the same—to destroy the teachings and doctrine of the Holy Scriptures by attempting to disprove the genesis of the Bible by "Speculation" and "Observation". The burden of proof as to the surity of the doctrine of evolution is with the Evolutionists for he who desires judgment as to any legal right or liability dependant on the existence or non-existence of facts which he asserts

or denies to exist, must prove that these facts do or do not exist. In our investigation of Evolution in philosophy we find that the modern biological doctrine regards the higher forms of life as gradually arising out of the lower. Hence evolution includes all theories respecting the origin and order of the world which regard the higher or more complex forms of existence as following and depending on the lower and simple forms, and all theories of evolution regard the physical world as a gradual process of progress from the simple to the complex, and thus view the course of mental life both of the individual and of the race as correlated with a material process.

Eminent writers on the doctrine or so-called Science of Evolution make it clear that this doctrine held and preached by them is directly antagonistic to that of creation. Just as the biological doctrine of transmutation is opposed to that of special creation so the ideas of evolution is opposed to that of a direct creative volition. Darwin and Wallace are looked upon as having both contributed much to the theory of evolution, yet they did not agree; but perhaps, the thinker who has done more than any one man to elaborate a philosophy of evolution on scientific basis was Mr. Herbert Spencer, who sought to give greater precision to the conception of universal process. His conclusions are that evolution is a change from the indefinite or undetermined to the definite or determined. In Mr. Spencer's writings it is the unknowable force ever sustaining the evolving worlds which is said to excite this emotion. From our investigation it does seem that the doctrine of evolution, with all its theories and speculations, has by no means as yet received its final philosophic character; and a resort to metaphysical principle as the support of the process of evolution does not add strength or weight to the destructive theories.

A person who thinks that our knowledge of the universe and of life must forever be limited to theories and speculations, without any regard to the genesis of the Inspired Word, is at liberty to accept the doctrine of evolution and to regard it as an ultimate expression for the order of the world, but to him there is no promise of hope beyond this life, and we all know without the aid of the Scientist that the end of this mortal body is the grave. Then the real question in every human heart arise, After death—What then?

The only hope we have of life beyond the grave is THE BIBLE.

Shall we disregard the declaration "So God created man in his own image, in the image of God created he him; male and female created he them"? Mr. Webster defines "create" as to make, or form, or bring into being; so the Book tells us that we are formed in the image of God himself. Not from an indefinite to a definite, not from a germ hidden away for millions of years and gradually developed into man, but we were created, made, formed by the omnipotent hand of a wonderful, all-powerful Creator whose name is Jehovah.

Shall we accept the theory of Mr. Spencer or Mr. Darwin, or Mr. Wallace, or other Scientists, and disregard the positive statement of Moses. "Since the DAY that God created man upon earth" Must the declaration that "God created great whales" be construed that these whales evolved from atoms in the bottom of the great deep? "Lift up your eyes on high, and behold who hath CREATED these things that bringeth out their hosts by number." Shall we disregard this enunciation by Isaiah, and accept the enunciation of modern Scientists?

"I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their hosts have I commanded". Shall this declaration of the prophet Isaiah be disregarded, and not believed because of the theories of Evolution? Shall we disregard and not believe the Word of the Lord himself speaking by and through the prophet, when he said "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed

it to be inhabited: I am the Lord; and there is none other?"

Shall we disregard and set at naught the Word of the Lord through the mouth of Ezekiel to the king of Tyrus when he said "The workmanship of thy tabrets and of thy pipes was prepared in thee in the DAY that thou wast created"? When the prophet Malachi asked "Have we not all one Father? hath not one God created us"? do we suppose for a moment that he was in deep darkness as to the manner of man's existence?

The Saviour speaking to His disciples on one occasion said "For in those days shall be affliction, such as was not from the beginning of the Creation which God created unto this time, neither shall be". If the theory of the Scientist be the true theory, why did not the Master say "from the beginning of the evolution which God developed"?

It appears that Paul in his letter to the Ephesians understood the doctrine of Creation, and not the doctrine of evolution, when he said "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, WHO CREATED ALL THINGS by Jesus Christ".

We prefer to believe the doctrine as enunciated by the "Scientist" Paul in his letter to the saints at Colosse than to accept the theory of Mr. Spencer, who enunciates a doctrine of pure speculation, and in which there is no future hope for the hopeful man.—Paul, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature; and then declaring "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things are created by him, and for him". Paul again speaking in the third chapter of Colossians reminds them that the new man "is renewed in knowledge after the image of Him that created him". John in his Revelation saw "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power; for THOU HAST CREATED ALL THINGS, and for thy pleasure they are and were created". It is recorded in John that "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men". Shall we take the evidences that we find in the Inspired Word, the evidences of the Prophets and Apostles, and the declaration of our Saviour himself while here on earth, and the testimony of the Holy Spirit which beareth witness with our Spirits that we are the children of God, or shall we permit our children to be taught the theories and speculations of Evolutionists?

## THE JACKSONVILLE CONVENTION.

By President E. Y. Mullins.

A letter from a highly esteemed editor suggests that I send the papers my impressions of our recent Convention. I had intended to do this, but much travel has delayed the carrying out of the intention.

Each Convention is like a great personality with certain traits and qualities. The Jacksonville meeting showed five qualities; restraint, caution, faith, vision, and a deep sense of responsibility. It exhibited restraint in that while there were a number of explosions dreaded beforehand, no explosion occurred. This was because they were dreaded beforehand. Restraint is often born of a wholesome sense of danger. There was caution. Several reports of committees left a measure of dissatisfaction. But the dissatisfied felt that it was wiser and safer at the present crisis to accept these without debate than to imperil



unity. There was faith and there was vision seen in the New Orleans Hospital vote. There were those who felt that there was more faith than judgment displayed in that vote. The press reports for the local papers foolishly classed the two sides as "progressives" and "conservatives". No such distinction was justified. Those who opposed the proposal are as progressive in the right sense as any of its friends, and vice versa.

There was a deep sense of responsibility pervading the meeting. This appeared in the consideration of the great report of the Conservation Commission, and the attitude of high purpose to complete what we have so well begun.

#### THE DOMINANT MOTIVE

As it seemed to me, the dominant motive and animating spirit of the meeting was rarely referred to in explicit terms. It was a sense of our unity and the necessity for maintaining it. This was a powerful influence deep in the consciousness of all. It would be a calamity for Southern Baptists to get on a side track at this time, unless it is to run out at the other end of the switch on to the main track again. What I am saying was evident in the action on the report on education, on the recommendations of the Columbia conference, on the work of the Home Board, and on other matters.

#### THE HOME BOARD.

Dr. Gray made a great address, and it no doubt influenced sentiment strongly in favor of the Board, but there is a growing conviction that the Home Board has too many irons in the fire. This is not the fault of the Board. New things come up from time to time and are turned over to the Home Board. We ought to consider carefully the whole question of the proper place and work of the Home Board. I wish the Home Board itself would define its own conception of its work, suggest a clear program of activities, showing what should and what would not be included. If this could be done before the next Convention long enough for thought and discussion, it would probably solve many problems. We may need other agencies. Certainly the Home Board is charged with too great diversity of responsibilities.

#### THE NEW ORLEANS HOSPITAL.

On Saturday night the Convention proved its ability to be democratic. The debate lasted nearly through the session. The appeal of the friends of the Hospital was convincing from several standpoints. This explains the final vote. The appeal of the opponents was convincing, or seemed to be, from the standpoint of calm judgment. A majority was convinced that we should have hospital. A very large minority was equally convinced that this burden should not be put on the Home Board. And so there we are at the cross roads as to the Home Board and its functions.

#### A TEST OF BAPTIST GENIUS.

The Convention was not ready to enlarge the Executive Committee and increase its duties and itself meet triennially. Dr. Dargan's motion was probably not clearly understood. It was designed to provoke thought and not for immediate adoption of a changed system. Two reasons influenced the unfavorable vote: the fear of centralization, and the tremendous power of the annual Convention in generating enthusiasm for the work.

Now here is a test of our Baptist genius as a religious democracy. We must conserve the power of the great meeting. But we must also provide for more thoroughly digesting our plans and programs. The problem is irrepressible. We must and will find a solution. I do not think we will find it by turning over our decisions on great questions to any central committee. This would rob the Convention of its sense of responsibility. Nor should we take away the privilege of debate from the great body. It is this that makes it attractive, notwithstanding the fact that it so rarely exercises it. The absence of debate is usually due to the absence of previous thought on the subject. The absence of previous thought is due to lack of information. You can never get wise decisions without thought. You can never get the time for necessary thought at the Convention alone. These are axiomatic truths. I do not fear

the outcome of deciding great questions by vote of the Convention itself, provided it is thoroughly informed on their merits. At present this is rarely the case.

#### IS THERE A WAY OUT?

I believe there is. Pre-Convention discussion in our denominational press will prepare for discussion and wise action in the Convention. But this is not possible because no one knows in advance what proposals are to be brought to the Convention by Boards and standing committees. The brotherhood does not know what problems will need solution. The result is that we debate the merits of our problems after they have been settled, instead of before. Witness the present discussion of the New Orleans Hospital. The same thing occurred a year ago in reference to one or two matters. Now the Convention will not turn over decisions of important matters to the Executive Committee as the usual procedure. It might do this in some instances under special instructions. But it could require the Executive Committee to obtain as far as possible all the facts as to matters of general policy to be proposed, by committees and general agencies of the Convention, and publish the facts at least a month in advance in all our papers. This is not a panacea for all our ills, but it would be a long stride in the right direction. There are difficulties in the way of doing this, but they are not insurmountable.

In conclusion, we ought to remember that democracy functions in two ways: by direct action, and representative action. We need not fear centralization in any wrong sense so long as we keep this in mind. We are all indirectly responsible to our churches and directly responsible to Christ. We shall not violate our principles but rather exhibit common sense by adopting some arrangement whereby smaller groups can attend to vital matters necessary for the efficiency of our work.

I meant to touch on some other things, but this article is long enough.

#### THE EDUCATION OF JESUS.

"And Jesus increased in wisdom and stature, and in favor with God and man".

And Jesus increased in wisdom—Jesus was not an unlettered peasant as some have tried to make it appear. The wisest men of his day were no match for his masterful mind. He confounded the teachers of the law in the Temple, and time after time forced them to admit his intellectual superiority. He was conversant with every subject which affected the race. He knew more history, philosophy, science, than any man of his day, and could speak fluently two or three languages.

And Jesus grew in stature—Nor was Jesus a physical weakling. He did not neglect the development of his body. None of the influences which weaken or destroy physical manhood were ever set to play in his life. He built his physical powers and conserved his physical strength that he might be able to withstand the strain and the drain, and do the work which the Father had sent him to do. One less healthy, strong and robust could not have endured the hardships, trials, and grinding toil to which the Master was subjected.

And Jesus grew in favor with God—He was constantly in the presence of the Father. To him the spiritual was the fountain of life. He was deeply conscious of the fact that full grown manhood could not be reached without the nurture and culture of the faculties which face heavenward and reach out after eternal verities. So during the years of preparation as in all the years of his life. He kept the windows of his soul open toward God, and his ears sensitive to the voice of wisdom of the Most High. He was able to do the mighty works which He did because a mighty God dominated his life.

And Jesus increased in favor with man—To Jesus education was for the purpose of making one fit for service. In training and preparation, He saw enlarging opportunity for ministering unto human needs. He thought not of himself or of

his own interest, but only of distressed and despairing men and women around him. He turned his back upon the opportunity of establishing for himself a home of comfort and ease, of accumulating a fortune, of even becoming the ruler of his people. He spurned the sword, and took a towel and served men.

This education of Jesus is the true education. Nothing short of it will stand the test. Any one of these elements left out makes it defective. My young Baptist friends in Mississippi, you have followed Jesus in baptism, are you going to follow him in your education? Baptist mothers and fathers of Mississippi, you were greatly burdened until your sons and daughters accepted Jesus Christ and became new born souls in the Kingdom are you deeply concerned about their receiving the same kind of education which Jesus himself received and the kind which he wants them to have?

These are destiny determining questions. What will your answer be?

#### HARVARD'S CONTINUED GOOD FORTUNE.

President Lowell, of Harvard University, announced last week that during the past year Harvard had received gifts from loyal alumni and friends \$4,926,000. It staggers us to think what the Baptists of Mississippi could do to their schools with \$4,000,000.

A Wise Statement From a Great State University President

President Kinley, of the University of Illinois, said the other day that, "There is no complete education without religion. Since education up to a certain point, at any rate, is primarily the development of character, and since character is after all the training in moral standards, and since training in moral standards depends upon religious beliefs, it follows that religious training is a necessary part of a complete education. Since the state university cannot under the constitution and laws, provide the religious training necessary to a complete and well rounded education, it must be provided in some other." To these sentiments expressed, we say "Amen", and suggest that the only effective way of providing such religious training is for the denominations to maintain a system of schools and colleges, the peer of any in the land. Some of us may try to satisfy our consciences with other plans and methods, but this is the only satisfactory way of supplying the spiritual element in education. The sooner the people of our nation come to this conclusion about the matter, and proceed to the task in earnest the better will it be for civilization and the race.

#### The Necessity of Vision in Education.

A few years ago, Canon Farrar was complaining of students who were leaving England's secondary schools that they were leaving school "ignorant of history, ancient and modern, ignorant of geography and chronology, ignorant of every single modern language, ignorant of their own language, and often of its mere spelling."

Is this indictment merited only on the other side of the Atlantic? And when one says that students are leaving school ignorant even of the elements of culture and education does he not say something, if true, ought to cause profound concern?

There is an old Hebrew proverb which declares "Where there is no vision the people perish". In our own day we have seen this proverb literally fulfilled.

In the Europe of 1914 there was, on the part of the masses of the people, no vision. Even among the so called educated persons there was little understanding of such important matters as "buffer states", "balances of power", "economic concessions", "spheres of influence", etc. And so the people perished. By the millions they perished. Led on in many cases by eloquent watchwords and glowing ideals which since the signing of the armistice, have in many quarters been somewhat cynically repudiated.

Where there is no vision the people perish. Today there can be no doubt about that. The question is, are we the people willing to pay the price of vision?



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## EXTRACTS FROM AN INTERESTING COMMUNICATION FROM HEADQUARTERS.

Dear Friend, Young Peoples' Leader—

The Y. W. A. certificate is ready for circulation at last. We have had 3000 made; let us award them all by—shall we say Christmas? The sample which will reach you soon shows space for five seals. The Bible and stewardship study books indicated as required are: "The Ministry of Women," and Dr. Agar's "The Stewardship of Life". For the W. M. U. methods study suggest the use of W. A. Manual with either Year Book or "Training for Leadership." The recommended foreign and home mission books you already know please add with the approval of the Young People's Committee the use of the Southern Baptist Hand-Book as either home or foreign mission book, according to the choice of the local society. Since there are more interesting foreign than home mission books I suggest that the use of the Handbook as a home mission study book be encouraged. A green official seal will be awarded at the completion of the study of the five books: will some one from your state receive the first official Y. W. A. seal?

The missionary quarterly magazine is shaping itself like this: a magazine of 48 pages, cover of "enamel" paper, colored design, episode story 2 pages; simple word story for the youngest children, 1 page; open programs for special days such as Thanksgiving, Christmas, 2 pages; "think-a-bit" department of puzzles; exchange of letters from G. A.'s, R. A.'s and Sunbeams in our own Southern States, 1 page; letters from foreign young folks, 2 pages for each program, 40 pages. The subscription price will be 50¢ per year. W. M. U. will send out copies to your state headquarters in sufficient number to distribute one copy to each G. A., R. A., and Sunbeam organization. The publication will reach you the first days of September so you can have address list ready then. The number of magazines published the next quarter will depend upon the subscription list so we are praying for speedy return of the subscription blanks which will accompany the first issue. Encourage the mothers and children to be ready to send for the magazine at once after seeing the first copy. Explain always that ROYAL SERVICE and the quarterly should both be in the hands of the leaders and the quarterly going to all the members.

JUNETTE MATHER,

Young People's Secretary.

The above is very interesting reading for your Young People's Leader. We have wanted a Y. W. A. certificate for that organization alone.

That has been provided for us. Now who will be the first to obtain that official seal? The quarterly for the young people is something we have longed for. Let's get our subscription price ready to send in even before we receive our sample copy.

## FROM A GREAT HEART: MARY ANDERSON, CANTON, CHINA.

It will be remembered by many that on the afternoon of May 1st, Miss Janie Anderson, sister of our beloved missionary, Mary Anderson, was killed. She and another stenographer—a young lady—were on their way home from the office where they worked in High Point, N. C., to their boarding house. It was customary for the company for which they worked to send them home to their respective boarding houses after work hours, in an automobile. A gentleman, who worked for the same company was driving the car. He drove the car right on the railroad track as a heavy fast mail train was rushing into the town. The train struck the auto center, tearing it into splinters and killing both young ladies instantly. The driver jumped and was not hurt.

The company bore all expenses of burial, and sent Janie's pastor to carry the body to Mobile to her mother.

Just about eighteen months ago the beloved father in this home went to his eternal resting place.

What the awful shock of such a tragedy must have meant to the beloved sister in far away China, none of us can conceive. Her sister, Florence, sent a cablegram the morning following the sad death to Mary. It is our privilege to give to our readers her letter sent in reply. It is too sweetly sacred to comment upon. As our tears mingle with hers and with the others of the stricken family, let us remember to pray, oh, so earnestly for them all.

(Copy)

Canton, China,  
May 3, 1922.

"My Precious Homefolks—

The heart breaking news of Jane's sudden death has just come. My heart seems to stand still and to refuse to believe that it is true. Jane! dear, pretty, sweet Jane! Loving, thoughtful, unselfish Jane! I would give everything I could think of to be with the rest of you tonight Poor dear Mama! I just don't see how you will stand it. I just keep thinking how awfully lonesome and empty the house must seem when you know that Papa and Jane aren't coming back. What a comfort it to know that Janie was so ready to go even without a moment's notice. Surely nobody ever lived their religion more truly than she and Papa. Her life expressed her religion in almost every act. It is such a comfort too, to know that she is with Papa. Of course, I've always known that Papa couldn't be lonesome in Heaven, but I've thought of him as waiting for us. I wonder if the Lord didn't send him down to go with her through the "Valley of the Shadow of Death."

However that may be they are together now and are waiting for us. What an unspeakable comfort to know that we will all be together in Heaven, and that the family will not be broken there. \* \* \*

With love too great and sympathy too deep to express for each one of you, I am,

Fondly and with a broken heart,  
MARY."

## AN INTERESTING LETTER FROM CHINA.

Dear Miss Lackey,

It is indeed good of you Mississippi workers to come to our need and help the Ramseur Hospital at Yingtak in the way of supplies. The splendid gift of needed articles brought great encouragement to those in charge of the work in the Hak-ka field. We feel that you are with us in your prayers in a special way, as you are con-

tributing to the support of the work in the Hospital.

This gift was of special value as our new physician and his consecrated wife had not been on the field but a few months when the notification of the gift reached us. The new workers for the Hospital are Dr. and Mrs. Roscoe Etter, from Hubbard, Texas. They come to our field with a longing desire to be used of the Lord to develop a great medical center where many can be healed of their diseases and won to the Saviour. They are well equipped for their great task. The Hak-ka field is rather a new field with great possibilities yet not a great deal done to open up the work. We have planned to start considerable new work in the very near future. Most of the missionaries on the field are new and unacquainted with the problems of mission work except as they have heard of these things from others. They are here ready to learn and to assume the responsibilities as soon as they learn the language and the people. During these early years of preparation and getting in touch with the problems of the expanding field, they need the prayers and the cooperation of the home people in a special way. Opening a new field and doing foundation work with the unavoidable difficulties and hardships require a spirit of consecration and devotion to the task that is not required in the older and better established fields. I mention this so you faithful sisters in Christ Jesus will come to the help of your fellow workers here in your daily prayers. You can be a great help to us in cooperating with the Lord and us, through your prayers. Your gifts in material things we shall always appreciate; but we want these to be an occasion to lead you to pray for us and come in daily touch with us and our problems around God's throne of power and endless blessing.

Mississippi has made many lasting contributions to the foreign fields, especially China. Many of the noblest missionaries in this great nation of non-Christian people are from Mississippi. Every remembrance of God's chosen ones in your State, who are laboring to bring about His world reign, makes us give our hearts to the Father in praise and thanksgiving. The women of your State coming to our aid in helping to build a needed hospital that can meet the needs of our field in a much larger way is another evidence of your consecrated women who want to help suffering humanity to know the Lord Who alone can meet their needs. We are so glad you are having this part in meeting the needs of the poor and suffering ones who are hungry and, like sheep without a shepherd. Through your prayers and gifts of supplies we expect to lead many of them to the Great Shepherd of the flock who, through the blood of the everlasting covenant gave Himself for these, as well as our own people in the Southland.

May the Father's richest blessings rest upon each one who had a part in this practical gift.

Yours in His service,

(signed) J. R. Sanders.

Note: Our WMU will remember that our gifts of White Cross Material were divided, part going to North China and part to South. A letter some months ago on this page told of the receipt of boxes in North China. This letter from Dr. Sanders telling of what we have done for South China surely will encourage us to enter with renewed energy upon our White Cross work for this Fall.



THE MORTON MEETING.

It was my very great pleasure to assist Brother R. L. Wallace in a meeting at Morton. The meeting was in progress ten days, closing on the night of June the 21st. As a result of the meeting fifteen new members were added to the church, seven of whom were by baptism. The services were held under a tent and the attendance was all we could have asked, considering the extremely warm weather and almost daily rains.

Brother Wallace has been on this field only a few months, having gone there in the early spring, but he is taking hold of the work with a firm and wise hand. Already a campaign for a new church building has been launched and, with the cooperation of the faithful band of men and women who make up the membership of that church, which he will certainly receive, I predict that in the near future Morton church will be worshipping in a modern house of worship, well equipped for first class work in all departments of church service. Bro. Wallace is the type of pastor who does constructive and permanent kingdom building. His people at Morton trust him as their leader, and rightly so.

No revival meeting can be a success without good music. We had good music during the meeting. Brother Frank Coker, a member of the church there and a teacher in the Sunday School, led the singing, and he is a good one, too. His leading was deeply spiritual and the people sang with the understanding. How that Junior choir did sing! Mrs. J. E. McGough was the efficient and faithful pianist who was always on hand, rain or shine, for her responsible service. The ladies prayer meetings and the business men's prayer meetings conducted in the afternoons contributed much to the success of the meeting. All in all I thought the meeting was a success and it is my prayer that results from it may continue to come in in the months and years ahead.

It was such a delight to me to have the privilege of making Brother Wallace's home mine while in his town. Mrs. Wallace is a true preacher's wife and help-meet in his work. They have three sweet children. They all know how to make a fellow feel at home and at ease with them. May the Lord's richest blessings be upon them.

J. D. FRANKS.

SARDIS MISSISSIPPI.

Bro W. E. Farr of Grenada came to us June 5, and staid with us until Friday night, June 16. The result of the meeting was 44 additions to our church, 25 for baptism and 19 by letter. Besides this the names of two were given the Presbyterian pastor and 3 to the Methodist pastor, thus making 49.

The meeting was especially well attended both afternoon and at night. Seldom if ever have such audiences gathered in this church.

Bro. Farr is a charming pastor-evangelist. He has the evangelistic gift to a marked degree. He has no clap-trap methods but goes straight after souls.

He preached a sermon on Hell. Some young men said they never heard a sermon on Hell before. Would it not

be a fine thing for every preacher in an evangelistic campaign to preach a sermon on Hell in every meeting he holds?

We do not have enough on that line. An Indian told a preacher his people needed a "strong" gospel and not a weak one. All over our country is in need of a strong gospel.

If every Baptist preacher in the South would make it a rule to preach once a year on Hell, straight from the shoulder, we would have a much larger number of orthodox preachers, and our churches would be more spiritual and stronger. Thus we would hasten our possession of the land.

I. P. TROTTER.

Sardis, Miss.

Dear Editor:—I beg the privilege to tell your readers some of the good things the Lord has done for his people at Ovett.

We began our revival meeting the first Sunday of June. The visiting preacher Bro. E. C. Hendricks of Sandersville came o us Monday night and Bro. C. R. Herrington arrived Tuesday from Laurel and took charge of the singing.

From the first service the rich gospel songs and sermons seasoned by the spirit made a noticeable impression on those who attended. The appeals from the stand grew more powerful and the impression on the congregation were deepened until a spiritual revival came in the church and it became a great unit looking toward the salvation of the lost.

We did not get to baptize at the close of the meeting, but postponed it until the fourth Sunday, when fourteen were buried in baptism. Some of these however were saved during the Methodist meeting which came just after the Baptist meeting.

Bro. Hendricks is an able pastor-evangelist, while Bro. Herrington did well the part of a singer.

The next task for Ovett Baptist is to clear some indebtedness against our new building and go to half time with a good pastor located on the field, with the liberal flock we have we are highly hopeful of attaining this.

JAMES SPIKES, pastor.

DR. BATEMAN HEARD BY GROWING CROWD.

Dr. Bateman preached to a full house Monday evening at the Pritchard Memorial church, his subject being "The Drifting Christian." He declared it possible for a genuine Christian to become so absorbed in the things of the world that he would almost unconsciously drift away from his former interest in, and loyalty to, the Church of God. He spoke of the thousands of church members, once active in their churches, who on moving into some strange community, had practically lost out in their church relationship and had become apparently indifferent to matters religious. The speaker declared the drifting Christian was always the miserable one. Dr. Bateman also warned the unsaved against the fearful possibility of drifting away from the gospel, neglecting their salvation, and going at last down to ruin.

At the close of the sermon seven were received for baptism and one pending letter. Dr. Bateman will

preach this afternoon at 9:30 and this evening at 8:15. Dr. Bateman will preach his last sermon in the series Wednesday evening, at which time the meeting closes.

BAPTIST BIBLE INSTITUTE GROWTH

No Baptist enterprise has ever grown faster or entered more vitally into the life and labors of the denomination than the Baptist Bible Institute at New Orleans. Even the most optimistic friends of the project, when it was first projected four years ago, could not have visualized its marvelous growth.

When we remember that the plan was to start in some of the Sunday School class rooms of Coliseum Church, and possibly by two or three rented houses for students and teachers, and now realize that the Institute owns eighteen buildings, covering more than two and a half blocks, in one of the best sections of the city, with an enrollment last year of 252 students, we can truly say, "What hath God

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wrought"? The management has had a continual-struggle to keep pace with the demand and provide space for students and faculty.

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(Continued on page 16.)

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## MISTAKES OF MODERNISM.

Speaking at the Moody Bible Institute of Chicago recently, Rev. A. Z. Conrad, D. D. pastor for the past seventeen years of the historic Park Street Church, (Congregational), Boston, said in part:

The underlying cause of the lawless conditions which have recently so greatly disturbed Chicago and other large cities is the anarchistic trend of disregard for law. That is the one thing most lamentable throughout the country today. It is partly an aftermath of the war, since war always lessens regard for life and property. But it has a deeper reason, drifting away from divine authority. That is behind it all. A large element of the church have ceased to believe in the final authority of the Bible.

The ten commandments and the sermon on the mount afford counsel, but don't represent a day of judgment. Authority of the church concerning God's law has weakened into advice, and men have come to feel that they are not particularly accountable anywhere to anything, and so they do as they please. Selfishness, the heart of all sin, is at the heart of this business. People are impatient of restraint, they simply won't be controlled.

There has developed in this country an undercurrent of radical socialism, which is very close to Bolshevism. It is more general than people realize. Many of our educational institutions are teaching on economic lines rank socialism and disregard for the rights of property. People are not warned against the economic instruction of today as having any ethical connection and there has been a general breakdown, a moral drop in ethics to a low standard. Moral standards are always lowered the moment you lower the divine authority of God or of Christ.

"Modernism", which represents the naturalistic as opposed to the supernatural view of Christianity and the Bible, assumes that it is new, and secondly, that because it is new, we are warranted in departing from the old moorings. But the fact is there is no objection which Modernism makes to the Bible which has not been made repeatedly since the second century of the Christian era.

The second mistake of Modernism is that it is synonymous with value and progress. But worth is to be determined by certain criteria. We have the time test, the fire test and the acid test, applicable to both as to gold and to jewels. That Modernism is synonymous with progress is pure assumption.

A third mistake of Modernism is that the unaided human intellect can deal effectively with the great problems of the soul. It assumes that anything other than intellectual ability can properly be discarded, and that man is to reach the very summit of worth through a purely evolutionary process.

The truth is that no man, without distinct and definite spiritual aid, can deal with life's greatest issues. The greatest intellectual genius in the world is utterly helpless in the presence of spiritual problems, which perpetually challenge him intellectually and spiritually. We are citizens of

two worlds and recognize a certain familiarity of one of them, but have no acquaintance with the other except as God makes revelation of it. A fourth mistake of Modernism is that the Bible is man's best word about himself and God, instead of being God's best word about Himself and man.

Human progress simply cannot rest upon the shifting sands of error. The joy of the heart and the growth of the soul never come by feeding upon human speculations and opinions. Since the coming of Jesus Christ the Bible has furnished the basis for every great progressive activity in political, social and religious lines. Read Leckey's "European Morals". He tells why England did not follow France in the awful revolution. He takes you to Wesley's prayer room and the Bible.

The fifth mistake of Modernism is that divine revelation is uncertain, untrustworthy and superfluous. How can such a position be reconciled with the fulfillment of prophecy which any unbiased student of God's Word must recognize?

Modernism's sixth mistake is that social religions are more important than theological declarations and principles. "One world at a time" is the slogan. "Never mind your soul, attend to the duty of serving others about you, and you'll be all right. Concern yourself with better housing, better clothing, better education, and leave the soul to its own natural development."

Theological formulas are only an ordinary statement of what man believes regarding God, man, the Word of God, and the condition of human progress. The church has had force and fire just in proportion as she recognized the necessity of an inspired revelation. As such, she has been and is, the greatest organization in all the world, and has done for education more than all other forces combined.

The seventh mistake of Modernism is that sin is a disease and a misfortune, to be dealt with pathologically, and not an evil to be eradicated redemptively.

This is one of the worst heresies of our time. It glosses over every kind of iniquity and furnishes a thousand excuses for evil doing. This mistake of Modernism has done more to bring about the present moral degeneracy than all other influences brought together. All socialism can never do away with the fact that sin is a deadly, damning thing.

Modernism's eighth mistake is that culture and not spiritual new birth can eliminate the destructive influence of transgression and put man in right relationship with God. Culture has never yet put man in right relationship with God. Culture has never yet removed one single stain of sin. Lady Macbeth could not cleanse her hands, by crying, "Out, damned spot". No one condemns culture. What we do condemn is an effort to gain from it what it can never contribute. We take our places squarely with Jesus, who says, "Ye must be born again."

The ninth mistake of Modernism is that Calvary represents man doing his best for God, whereas really it represents God doing His utmost for man. Modernism's statement that there is no need of an atonement brings no peace to the soul.

Its tenth mistake is that a creedless church and a creedless personality make for liberality and self-expression. The truth is the creedless church is a spineless church, a jelly-fish church. It is never fighting human misery, it never produces great missionaries, nor develops in its members people of convictions so strong that they are willing if need be to die for them.

Modernism's eleventh mistake is that prayer is merely a wholesome subjective exercise, with no power as a procuring cause. This runs squarely in the face of the practice and teaching of Jesus.

Its twelfth mistake is that sincerity, independent of reality, is sufficient to procure divine approval. But God says, "There is a way that seemeth right unto man, but the end thereof is the way of death."

Its thirteenth mistake is that the teachings of Jesus are subject to human revision and correction and hence are not vital and authoritative. If this is true we have no Gospel no assurance of salvation or eternal life.

Its fourteenth mistake is that traditional Christian beliefs are discredited by the discoveries of modern science and archeology. This is simply untrue in every feature and phase of it. One of the most astounding facts is the corroborative support modern science and archeology alike afford to revealed religion.

Its fifteenth mistake is that belief in an authoritative Bible is obstructive, and non-progressive. This is positively contradicted by the balance of testimony of Christian history and especially Christian missions.

Its sixteenth mistake is that scholarship is incredulous and skeptical as to the experiences and beliefs of Christian people and hence radical. On the contrary the highest and holiest thinking of this time and every time is done by men who are under the sacred spell of the spirit of the eternal God. The very highest scholars of today accept without hesitation the great fundamental beliefs of the Bible and Christian people.

Its seventeenth mistake is that the final court of appeal in all matters of faith is human experience rather than Jesus Christ.

It is true then there is no definite court of appeal at all. Personally I rest my eternal destiny not upon any man's individual experience, not even

my own, but upon the fact that Jesus Christ is the Son of God and my atoning Saviour.

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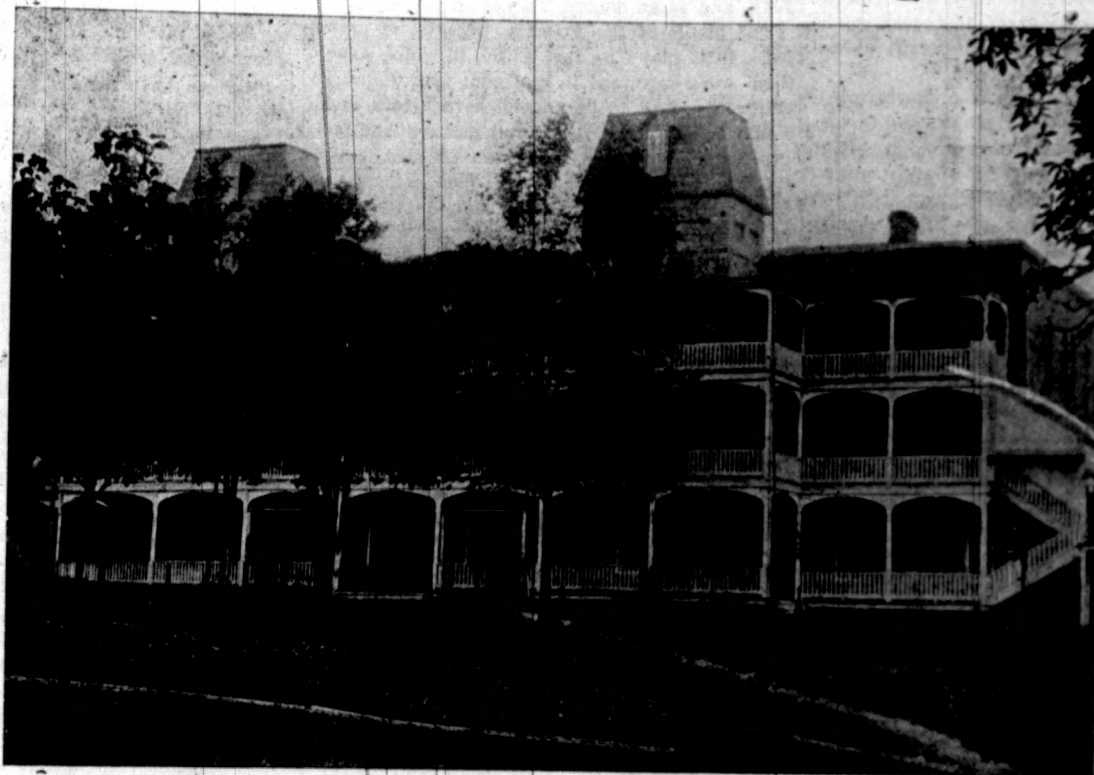


## BLUE MOUNTAIN COLLEGE

Read This Whole Page; It is Different !!-

### NOTE THE STRENGTH OF THIS FACULTY—

One professor has B. A. and M. A. degrees from Mississippi College.  
 Another has B. S. from Mississippi College and M. A. from Peabody.  
 Another has B. S. from University of Missouri and M. A. from Peabody.  
 Another has B. A. from Blue Mountain, B. S. from University of Mississippi and M. A. from Columbia.  
 Another is a graduate from Blue Mountain and has added the M. A. degree from the University of Mississippi.  
 Another has B. A. from Blue Mountain, B. S. from Peabody and has begun graduate work for M. A. at the University of Virginia.  
 Others have similar qualifications.



50th Annual Session Opens SEPTEMBER 12TH, 1922. Semi-Centennial Celebration next Commencement.

### SUMMER TERM OF TEN WEEKS

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Large, Beautiful, Concrete Swimming Pool, Donated by Mr. M. E. Leake, of Tupelo, is nearing completion.

A Beautiful Marble Drinking Fountain has been erected in the center of The Circle on the Campus costing \$300.00. It is a gift from the Eunomian Society. Other improvements under way.

Music Director has college degrees, has taken senior work at New England Conservatory, has studied under several American Masters and has taken three years under three of the Musical Masters of Europe, the last two years being under Barth and Godowsky.

Voice teacher has college diploma and diploma from Bush Conservatory, Chicago. She has also had post graduate work in New York City and elsewhere.

Violin under a graduate of New England Conservatory, Pipe Organ under a graduate in music from Blue Mountain College who spent one year in New England Conservatory, and has had years of successful experience in teaching.  
 Board on regular and self-help plans.

Expression Department under direction of Prof. Booth Lowrey and Miss Elizabeth Purser. The former has a national reputation as a Lyceum and Chautauqua lecturer and is a specialist in the development of personality; the latter has college diplomas, is a graduate of the Columbia College of Expression and has studied two years in Boston and has travelled extensively in America and Europe.

Art teacher who graduated from Blue Mountain College, studied three years in the Cincinnati Art Institute and took one of three prizes offered for excellence of work by Mr. John Wanamaker to the Art students of United States and Canada.

Home Economics under Miss Pearl Leavell of Oxford, literary graduate from Blue Mountain College, Home Economics course in the University of Mississippi, Special work in Atlanta, Georgia, years of successful experience.

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W. T. LOWREY, LL. D., President,  
 Blue Mountain, Mississippi.



## MISSISSIPPI WOMAN'S COLLEGE COMMENCEMENT.

Knowing how many people over the state are interested in the Woman's College we are giving this week a full account of the commencement exercises, extending from Thursday evening, May 17th, to Monday evening, May 21st.

## OPENING COMMENCEMENT PROGRAM.

On Thursday night a most auspicious beginning of the anniversary commencement program was made in the presentation of the annual program of classical music to a very large and appreciative audience. This program was given under the direction of Mr. and Mrs. Roeder and Miss Tait each of whom is universally an artist in preparing and presenting plays.

The opening number was by the violin orchestra which was an innovation of last year, and which has scored a decided hit on every subsequent occasion.

This was followed by a piano solo, Barcarolle, by Nathaniel Dett, rendered by Miss Alice Davis in such a way as to admirably interpret the spirit of the piece, which represents a bright, sunny morning on the Mississippi river.

This was followed by a vocal solo, "I Love and the World is Mine," by Miss Martha Ross, whose clear and lovely voice thrilled and held her audience. Miss Gwendolyn Steadman then rendered Papillon by Lavoie with light and delicate touch and skilled appreciation of the delicate tone coloring.

Three songs were given by Miss Carrie Mann, who by her sweet voice and rich fullness of tone entranced her audience. After these numbers, La Regata Venegiana by Liszt was rendered by Miss Corinne Holliman, in a most brilliant and artistic manner. Miss Grace Vice then played Orage by Liszt, and her interpretation of this stirring piece was so magic as to almost call forth the emotions by a storm. The last number was a college song given by the Glee Club sustained the reputation which the Club has made for itself and was a fitting close to an excellent program.

## SECOND NUMBER OF COMMENCEMENT PROGRAM.

The second number of the commencement program was given on Friday night, May thirteenth, by the Freshman class of the Speech Art Department, assisted by the college orchestra. This class presented two clever and entertaining plays the first one of which was written by the members of the class.

After the invocation by Dr. Yarborough the program opened with Milita Gavotte by Ascher, a selection by the college orchestra, rendered in their usual pleasing manner.

The symbolic play Every Girl was presented in such a way as to be an inspiration as well as an enjoyment to the audience.

The cast who so admirably acted their parts were:

Every Girl	Lyndall Batson
Modesty (her attendant)	Amy Quick
Hope	Iva Loy Bass
Wealth	Marie Bynum
Ambition	Irene Russel
Beauty	Ruth Magee
Knowledge	Suedie Hammack
Flattery	Tracy Bell Allen
Laughter	Maud Lundy
Mirth	Ruth Pinson
Work	Ethel Mae Morris
Health	Margaret Hullum
Love	Minnie Walton

Accompanist: Martha Crisler.

Following the play the orchestra gave Love's Dream by Ascher.

The second play, Where But in America? was a comedy presenting an amusing phase of the servant problems. Each of the characters—Mrs. Espenhague, played by Irene Wiley, Mr. Espenhague by Willard P'Pool; Hilda, their servant, by Eva Nell Canon, was remarkably well represented, and the play itself contained very much humorous wisdom.

The program closed with a beautiful number by the orchestra, Dance of the Honey Bees, by Richmond.

## POPULAR CONCERT EXCEEDINGLY POPULAR

The popular concert which is perhaps the most generally enjoyed of the commencement exercises, was given on Saturday, May twentieth, lived up to its name of "popular," and was enthusiastically received by a large audience. This program always consists of popular numbers and of the display of the talents among the younger students, and was this year in general opinion especially splendid.

The invocation was given by Brother Beckett of Philadelphia.

The orchestra proved even more popular than ever on this occasion, as they gave the old favorites, a medley of American Home Songs, Whistling John, and as an encore, Turkey in the Straw.

The pupils of the Primary Department presented a little play The Lost Child, in which some of them were costumed to represent grown-ups. The children proved to be natural born actors, and it would be safe to say that their gestures and facial expressions could not have been excelled.

Little Grandmother, a drill and minuet, was given in costume by the Academic Department, which included two songs, one of which was Grandmother Land, and closed by a very picturesque rendition of the old style minuet.

Dr. Johnson's chorus class sang Some of These Days, a negro "spiritual" and Katy-Did. The audience showed their pleasure in these songs by twice encoring them and they gave as their encores, With His Toodle-Tum-Toodle-Tum-Too, and Did You Ever?

This was followed by a very beautiful and artistic Japanese Drill, which was accompanied by Miss Noby Ruth Denson, pianist.

The last feature of the program was an original play in two acts, Woman's College Machinery, an amusing comedy skit with a serious vein, which pictured college life here. The play was very cleverly acted by the following cast:

Worried Moth—Louise Dunn  
Frisbie Freshman (her daughter)—Margaret Hulm  
College Catcher—Iva Loy Bass  
Sallie Sophomore (Frisbie's Roommate)—Myrtis Allen

Religious Leader—Velma Shows

Representations from Societies—

Annie B. Davis and Eva Cannon.

Ukelele Girls—Julia Toy Johnson, Recye Herrington, Willard P'Pool, Ruth Chapman, Pauline Herrington.

Athletic Girls—Clotilde Batson (Captain), Ruth Wilkinson, Carye Low, Mary L. Hays, Myrtle Holenger, Carrie Pittman, Jerry McNair, Daisy Scott, M. L. McKinnon.

## COMMENCEMENT SERVICES SINGULARLY IMPRESSIVE.

Sunday morning, May twenty-first, was delightfully clear and cool, when we boarded the cars which were sent by the Main Street Baptist Church to carry us to their church where our commencement exercises were to be held by their invitation.

The program which was beautifully and impressively rendered was:

Piano Trio (March.)

Grace Bailey, Lena Mae Chapman, Corinne Holliman.

Doxology.

Invocation.

My Red Rose—E. S. Roeder.

Barbara-Stoudt Roeder.

Offertory

Scripture Reading and Prayer—Dr. Yarborough

How Lovely Are Thy Dwellings—Smart

Glee Club

Announcements—

Welcome by Bro. Jackson.

Reply to welcome by Dr. Johnson.

Sermon—Voluntary and Involuntary Influence.

Rev. W. R. Beckett

Hymn—Love Divine.

Benediction

This program was a very inspirational one, and

in the sermon of Rev. Beckett, he eloquently and earnestly gave us a message which will long be a noble purpose and ideal to all those who heard it

## SACRED CONCERT.

The annual Sacred Concert was more than usually appealing and inspiring this year and like the commencement services, was held at the Main Street Baptist church, where the atmosphere of reverence increased the spirit of the occasion.

The entire program was beautifully and reverently given and each number of the appropriate program rendered with rare feeling.

The program was:

Processional—Holy, Holy, Holy Lord God Almighty.

Hymn.

Invocation by Brother O'Brian.

Pilgrim's Love Song—Ascher

Melody in F—Rubenstein

Violin Club

The Lost Chord—Sullivan

Carrie Mann, Pauline Herrington, Julia Toy Johnson, Grace Bailey.

Offertory.

Report by Dr. Johnson on Sunday School work.

Jesus' Name of Wondrous Love—Grant Glee Club.

Reading—Psalm 104

Expression Seniors.

Fear Not Ye, O Israel—Buck

Carrie Mann.

Sonata Op. 27 No. 2 (first movement)—Beethoven

Alice Davis.

I Waited For the Lord—Mendelssohn

Mittie Vann Pack and Martha Ross.

King of Kings—Shelley

Glee Club.

Dismissed by Brother Derrick.

## ANNIVERSARY PROGRAM.

Graduating Exercises.

When thirty-seven Seniors received their "Sheepskins" on Monday evening May 25 Tatum Court was overflowing.

During a march played by Grace Bailey and Corinne Holliman, the trustees, faculty and students made a processional down the aisle of this auditorium. The trustees took their places on the stage. Then the Seniors entered taking their places in front of the trustees.

Dr. Yarborough offered the invocation, after which the student body sang the Woman's College Song.

Miss Belle Kearney of Mississippi, a candidate for U. S. Senate delivered the Baccalaureate address. Her subject was "The Political Emancipation of Women". We feel sure that her eloquent speaking as well as the facts brought out so interestingly will win for Miss Kearney much favor in her present campaign. She has given most of her past life in the service of humanity in prohibition work.

The Sophomore class next paid their tribute to the Seniors. Miss Marjorie Slaughter, President of the Sophomore class came in carrying a large white cake decorated with sweet peas, on which burned ten pink candles in honor of our school's tenth birthday. As the Sophomores followed their president they formed an arch around the stage. Miss Slaughter carried the birthday cake and placed it on the table. She then gave a planologue to the seniors and was joined in a chorus by the whole Sophomore class.

The cake was found to contain thirty-seven sheepskins for the thirty-seven girls who have worked so faithfully. There were three book-keeping diplomas.

The following girls won the medals: Junior-Senior English Medal—Alice Davis; Bible Essay Medal—Mary D. Yarborough; Housekeeping Medal—Gladys Lewis; Scholarship Medal—Ivy Loy Bass.



## PROHIBITION PARAGRAPHS

I. J. Bailey, D. D., State Superintendent Anti-Saloon League

### An Open Letter to all Sunday School Workers

I have been asked what induced me to enter actively into the temperance and prohibition campaign.

Various things. I was associated in business with men who had the habit of drink fastened on them; I had clerks who were spending my money for liquor and gambling; a man who was a brick layer, plasterer, painter, and paper hanger, an expert was drunk more than half of his time; lawyers, doctors, book-keepers, editors state and county officials, wallowing in their vomit; men beating their wives and children while under the influence of liquor; the father drinking up his earnings and his family going unclad and hungry and uneducated; farmers made drunk by unscrupulous merchants who bought their cotton and wool at less than it was worth and sold them things they did not need at prices they chose. The liquor traffic was a gigantic evil and no evil was ever subdued by license. Every municipality, every business, almost every home and individual in some manner paid tribute. The saying that whiskey did not hurt anybody who did not drink it is a black lie. It was destroying the respectability and integrity of our national, state, and municipal officers, corrupting society, destroying the peace and hope of families, impoverishing our land, desolating our homes, blighting our hopes, bringing trouble into our churches by paralyzing their usefulness and thwarting the cause of Christ; and unless this evil was prohibited it would be our financial, social, intellectual and moral ruin, and I started out to make Shubuta a saloonless town, and Clarke County a saloonless county, and Mississippi a saloonless State, and constitutional prohibition for the United States, starting by counter petition, special election by the legislature, local option elections and statutory prohibition for the state. The submission of the 18th amendment and to have 36 states out of the 48 ratify, and the Volstead act become a law and Old Glory not hanging over a single saloon, distillery or brewery in the United States in 47 years.

Now the iniquitous liquor traffic is ousted, made vicious, under ban, embodied in the constitution of 46 states and the United States. And manufacturer or seller is an anarchist and violator of the law, and he could not sell it unless he had a buyer, and when one buys it he enters into conspiracy to violate the prohibition laws and is no better than the seller. In your neighborhood you owe it to your children, your neighbor's children, your county and state to inform the officers. A few are traitors, but the large majority regard their oath of office as binding and will capture them. Will you not be a good citizen and do this?

W. H. PATTON.

Shubuta, Miss.  
June 6th, 1922.

### EFFECTS OF PROHIBITION.

The war cry of June 10th, 1922, the organ of the Salvation Army, carries the following which is worthy of careful reading:

"One of the cries by the opponents of National Prohibition was that its coming would bring ruin to those who were engaged in the manufacture of alcoholic drink, employers and employed alike, and bring down real estate values.

An impartial investigation into the position, the results of which are published in the June "Review of Reviews," made by Judson C. Welliver, discloses some remarkable facts. One of these is that the effect of prohibition in the direction referred to has been directly to the contrary. He says:

"There is impressive testimony that town properties formerly occupied by saloons are generally earning higher rentals for other uses. Studies in all parts of the country seem to leave no room to doubt the conclusion. Likewise the blue ruin that was predicted for investments in breweries, distilleries and liquor warehouses hasn't evenuated. On the contrary, a great proportion of former breweries and distilleries have been converted into profitable ice factories, storage warehouses, meat-packing houses, ice-cream factories, soft-drink factories, manufacturing concerns.

### Anti-Saloon League Announces Attitude on Liquor on Ships.

National Anti-Saloon League Officials at the Regional Conference at Atlanta gave out the following statement as to the position of the League relating to the sale and possession of beverage intoxicants on ships on the high seas. The statement was signed by Bishop James Cannon, Jr., Purley A. Baker, Wayne B. Wheeler, Ernest H. Cherrington, Howard H. Russell, Prof. H. B. Carre, and unanimously endorsed by the superintendents and delegates from the southeastern states.

1. The League reaffirms its policy to have the prohibition law enforced within the territory subject to the jurisdiction of the United States. Ships carrying the American flag have been held to be American territory, and the laws of this nation apply thereto.

2. Inasmuch as the United States Supreme Court has held it to be illegal to transport beverage intoxicants on any ship within the three-mile limit, and our treaties require that we treat the ships of all nations alike, we favor the adoption of a law to exclude all

ships selling or possessing beverage intoxicants on the high seas from entering our ports, thus putting foreign vessels and American vessels on the same basis in this regard so far as it is legally possible to do so.

3. Rum-pirate ships hovering on the three-mile limit border are a menace to law enforcement, and we favor extending the jurisdiction of the United States beyond the three-mile limit far enough to make it impracticable for these rum-running vessels to conduct their nefarious traffic.

Mrs. Edna Wates age 81 departed this life May 2nd 1922. It can truly be said of her that she lived from day to day in such a self forgetful way that even when she knelt to pray her prayers were for others. She was a member of the Baptist church for 60 years. She leaves one daughter, Mrs. Annie Brown and six grandchildren who's life will ever be influenced for higher and better things for having had such a sweet Christian grandmother.

"Blessed are they who die in Christ."  
MRS. L. F. PATTON.

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M. P. L. BERRY, Vice President.

## THE SOUTH MISSISSIPPI ASSEMBLY

Miss. Woman's College, Hattiesburg, Miss. July 23,-July 29th -

Complete courses in all departments of the Sunday School, B. Y. P. U. and W. M. U. work, under experts. Lectures, inspirational addresses and sermons by great denominational leaders. Music and singing led by Charley Butler. Wholesome recreation and amusements. The time and place to combine pleasure with profit for an ideal summer vacation.

Board and Meals, with all modern conveniences, \$1.25 and \$1.50 per day. For further particulars write N. R. McCollough, Hattiesburg, Miss.

CHURCHES, SUNDAY SCHOOLS, B. Y. P. U.'s and W. M. U.'s that send their members to the ASSEMBLY will get RICH RETURNS.



## East Mississippi Department

### NOTES AND COMMENTS.

Rev. W. W. Spear recently organized a Baptist Church at Pearl Hill in Leake Co., where he has been preaching as a mission point.

Married—Mr. Clarence Estes and Miss Laura Ethel McKee were married Sunday June 11, 1922. The accomplished bride is a member of Ebenezer Baptist Church and whose home is near Samneville, Newton County. The groom lives near Union. The writer officiated.

Rev. Clyde Brelan, who is now pastor for full time at Williamstown, Ky. will assist the writer in his meetings at Neshoba and Center Ridge the last of July. He can be absent from his work for only 2 weeks.

A Sunday School is to be organized at Ebenezer Baptist Church, Neshoba County, the first Sunday in July. This is an old church but has been without a Sunday School for a number of years, but the time seems ripe now for another.

Rev. Jas. W. Jones reports the work moving along very well in north Neshoba County. He is pastor of Salem, White Oak, Moss Hill and Remus. He is doing a good work.

All day singings are the order of the day now. I sometimes question the fact that much good comes of these meetings. It is usually a Sunday picnic with about one-fourth of those present sing, another one-fourth listening and the other two-fourths talking, laughing, and having a noisy time generally. But, then, what's the use?

I am of the opinion that big dinners of all kinds should be given on some other day of the week than Sunday whether it be a family reunion or birthday dinner in the home or a singing or memorial service at some church or school house. There are six days in the week besides Sunday and if these things are not of enough value to give a week day to them they are not worth much anyway.

Some one asked Benex, in the Western Recorder who were the greatest moral evils of today. His reply: moving pictures, automobiles and the modern dance. He was striking at the right place. Of course cigarettes and whiskey are some evils too.

A meeting of the pastors of Neshoba County has been called to meet at Philadelphia on Friday, June 23rd. The future of our work at home and abroad is to be discussed. A full attendance is desired as business of importance is to come up. We are looking for Dr. B. B. Gunter to be present.

R. BRELAND.

### MRS. BRYANT LITTLE.

On June 6th Sister Bryant Little was called to join those dear ones who had preceded her in that home of rest prepared for the saints of our Christ. Sister Little was 84 years and some

months of age. Hers was a sweet consecrated Christian life, one of our best women, and neighbors is gone. She was a faithful member of Center Ridge Baptist Church. She was a devoted wife and tender and loving mother, a true friend. She was the mother of ten children, eight living and two dead. The living are as follows: Mrs. John Sanders, Mrs. A. Long of Lauderdale. Messrs. Charley, Jim and Billie Little of DeKalb Route 3, Messrs. John and Edd Little of DeKalb and Mr. Frank Little of Lauderdale, Miss.

Her Pastor, J. H. Newton, DeKalb, Miss.

### PASCAGOULA.

On Saturday afternoon there was a Committee of ladies making ready to give us a reception at eight o'clock. They did it. We never saw a more wholesome and hearty bunch of people in carrying out an informal reception than gathered in the Pastorium that night. Not only Baptists came but others who were friends and acquaintances of our Baptist folk. We also survived a tremendous "pounding" in the pantry.

Our meeting is in progress this week. The pastor is preaching and Bro. R. L. Cooper is leading the music. We are having a good meeting. Nine have been received already. Will report later on final results. Pray for us.

Fraternally,  
WILLIAM BOOTH HAYNIE.  
Pastor.

Pascagoula, Miss.  
June 22, 1922.

### MRS. DAISY JONES THOMAS.

Mrs. Daisy Jones Thomas wife of Mr. Joe Thomas and daughter of Mr. and Mrs. G. P. Jones, died May 30th 1922 in Asheville, N. C. She was born Nov. 6th, 1899. Joined Center Ridge Baptist Church when 15 years of age. Married June 19th, 1920.

She was a sweet spirited Christian and was ready to go when the call came. She suffered for many months, but never complained to the will of her Master.

She leaves a broken hearted husband, a father and mother and eight brothers and one sister to mourn her loss. Death is sad at any time, but it seems so sad when a young life is cut off. "Thy will be done."

HER PASTOR,  
DeKalb, Miss.

On May 13, 1922, God saw fit to call unto Himself, Bro. J. C. Coulter. Whereas in the death of Bro. Coulter, the church has lost a faithful member, deacon and Sunday School Supt. the community a good citizen, the school a loyal patron and trustee, the home a loving father, and devoted husband. Therefore be it, Resolved 1st. That we bow in submission and say "Thy will be done Dear Lord, not ours."

2nd. That we extend our deepest sympathy to the Church Community school and home.

3rd. That a copy of the resolutions be sent to each of the following: The family, Baptist Record, Prentiss Headlight and a copy be spread on the church minutes.

Mrs. W. S. Strahan,  
J. P. WARREN,  
W. T. MORGAN  
J. L. DEWITT.

### A GREAT SERVICE.

At the Griffith Memorial Church, Jackson, of which G. W. Riley is pastor, on last Thursday night at the regular prayer meeting the church was crowded including the gallery. The revival spirit came upon the people, four professions, six accessions and four reclamations and at least 100 pledged themselves to a better Christian life.

Fredrick Sullens Editor of the Jackson Daily News was the speaker of the evening. It was indeed a great service.

### OUR MISSIONARIES.

One of the most interesting magazine articles to appear recently is one by Henry James Forman in the current number of the Ladies' Home Journal, "And Forty-Five Missionaries".

"If you ever cross the Pacific," says Dr. Forman, "You will find the passengers on the steamer quietly and automatically dividing themselves into two groups.

"How many passengers have you on board," you may lightly ask your neighbor.

"And your neighbor, traveled man no doubt, will smartly reply with a suave, man-of-the-world smile, 'A hundred and two passengers and forty-five missionaries.'"

"What chance," asks Mr. Forman to himself, "have these by no means unusual or extraordinary folk, whose own people mildly ridicule them, of accomplishing any good in the Far East? The very China boys, grave and inscrutable, waiting in the cabins and the dining saloon, must carry to every port in the Orient the light regard in which these missionaries are held by their own white brothers and sisters".

Mr. Forman determines to do a little investigation as to the influence which these missionaries exert on the foreign field, and in his own words he says that the results of his observations are little short of amazing to him.

"I concluded that anyone of the large missions in these oriental countries accomplishes, so far as concerns American standing and prestige, more than all our diplomatic representation put there together—One good medical missionary in the right place, it seemed to me, can accomplish more than quite a number of ambassadors."

This is a great tribute from a writer to the American missionary. That these missionaries, even though held in light repute by their American brethren, can exert such a tremendous influence for American ideals, is explained by the altruism which is the motive of missionary service.

"When a missionary establishes a clinic or a hospital, healing sores and diseases that their own medicine men have abandoned as hopeless; when he educates boys and girls and otherwise would have remained in darkness; when a whole-souled enthusiasm he gives them counsel, aid and service—and he asks nothing in return—then Korea is genuinely impressed. Then America really becomes in his mind the synonym for kindness and service, and from mouth to mouth goes abroad the fame of the land that is aiming to

do him good, without any menacing background of exploitation".

This should give us a new appreciation of missionary endeavor. The American missionary, and not the American diplomat, is the one who is turning the hearts of the world to the United States. We would subtract a great amount from the sum total of the friendships which others have for us, were to subtract the affections which have been engendered by the work of the American foreign missionary. It would not be inconsistent for a man who has no religious belief or professes no interest whatever in Christianity, but who did believe in America, to make large contributions to foreign missions, for in so doing he would be establishing America in the hearts of millions who would never be won otherwise. It is the American missionary who is real ambassador to the countries of the world. May we strengthen his hands and increase his numbers. It is the quickest solution of world peace. One million dollars spent in foreign missions will do more to cement the affection of nations, one for the other, than a like amount spent in erecting magnificent buildings at the Hague Peace Conference.

—Selected.

### THE MEETING AT HARTSVILLE.

A great preacher has been in Hartsville recently. Dr. R. J. Bateman, pastor of the First Baptist Church of Asheville, N. C. reached Hartsville on Monday, March 27; and preached daily for ten days at the First Baptist church 4 p. m. and 8 p. m. He spoke to the students of Coker College daily at the chapel hour. He addressed the large company of men at the Kiwanis Club. On Sunday he spoke to the great Baraca class in our Sunday School and immediately to the children in the Sunday School, and preached morning and evening to great congregations. Dr. Bateman is a most captivating speaker for any occasion or for any kind of audience. Wit and humor with wisdom and instruction all intermingle in his matchless addresses or sermons. With a great personal magnetism and extraordinary spiritual power he gripped his audiences every time. Not one single adverse criticism was heard. Cultured, refined, scholarly, passionate, pleading, and with marvelous earnestness he took hold of the men of Hartsville and awakened the Christians in our church and community. Many have joined the church and more are coming I am sure. Dr. Bateman has unbounded enthusiasm and energy. Sometimes he spoke five times a day, and at no time did he seem dull or fatigued. One young man said, "I have heard Billy Sunday, but I much prefer Dr. Bateman." Another said, "He reminds me of George W. Truett in some of his earnest and passionate appeals." The children were charmed, the men were moved, men and women in the church and out of the church thronged to hear him at every service. His sympathetic and cordial attitude towards the pastor was all that could be desired.

We shall never cease to be grateful for Dr. Bateman's visit to Hartsville. God bless his ministry in our midst.

E. V. BALDY  
In Baptist Courier.



# THE PREPARED HOME. Jennie N. Standifer.

"I was standing on the dock at Liverpool," said the white haired preacher, "waiting to go aboard an American bound vessel, when my attention was attracted by a young man and young woman holding hands. The girl was crying and the man sought to comfort her.

"Don't cry, Maggie, girl," he soothed "I'll soon make money in the States, and come back for ye. Then we'll be married and not remember the weary waitin'."

"Ye dinna, ken how lonely I'll be, Wooly," she sobbed.

Again he spoke encouraging words, and when the last whistle blew, he kissed her and left her smiling tearfully.

"On board the steamer I watched 'Wooly' as he stood at the rear of the steerage deck and waved to 'Maggie' as long as the dock was in sight. Next day I sought him out, and learned that his name was William McGregor, and he was going to the United States to work; then go back for his sweetheart, Maggie Moore.

"Have you a job waiting you?" I asked.

"No, but I'll do anything that's honest," he answered cheerfully. I gave him my address and promised to help him find work. The day after landing I took him to a friend of mine who held a responsible and influential position in a manufactory. Wooly was employed at a small salary, but promised a raise if he proved efficient and trustworthy. I will say here that he soon got the raise and has been with the firm thirty years. He is a foreman with big pay.

Wooly saved his money from the first and was soon able to buy a lot out in the suburbs. Then he bought brick and lumber and began building a house for Maggie working before and after office hours. Knowing how to use a hammer and saw I went out to his lot and helped him quite often. He talked incessantly of Maggie. Would this window be in the right place? Would she like a closet here, or a shelf there? He asked my opinion until I wearied of supposing what Maggie would prefer.

When the little cottage was finished, papered and painted, he began to buy furniture. There was an art square for the living room, rugs, cozy chairs, a settee, table and lamp. For the bed room, a pretty suite, and furnishing for the tiny breakfast room and kitchen. All were chosen with great care, many misgivings, and much discussion. He was afraid they might not please Maggie.

At last the pretty house was in order and Wooly came to me with an anxious face. His boss would not hold his job until he made the voyage to Scotland and back, and that work was his only means of support. He could not give it up. I was going over in the ship Wooly had planned to go on. Would I—Would I see Maggie, tell her how necessary it was for him to keep his place in the factory, and bring her when I returned? I was glad to promise what he asked.

I found the Moores with some difficulty. They lived in a poor, thatched-hovel, with dirt floor, but neat and clean as circumstances permitted.

Maggie and her parents were pleased with the plan Wooly had proposed and set about getting ready for the voyage.

When we boarded the ocean liner, the Scotch girl took her seat at the front of the deck and begun to watch for the land where Wooly had gone to prepare her home. The vessel was the fastest that sailed the Atlantic, but it was too slow for Maggie. When at last, the pier was in sight, her keen eyes espied Wooly waiting for her, and only restraint kept her from falling overboard.

There was a quiet marriage at my house that evening. I performed the ceremony, and my wife served a simple supper with a wedding cake. When it was over, Wooly had us go with him to the house he had built for Maggie.

I shall never forget the look on Maggie's happy face when she entered the living room and Wooly turned on the light and asked how she liked it.

Her face glowed as her eyes feasted on the pretty, home-like room. Tears streamed down her cheeks and she cried brokenly:

"Wooly—Wooly!—mon—I didna ken anything could look like this—but Heaven!"

She threw her arms around his neck and as she wept and laughed in her joy, my wife and I slipped from the little home.

"Her happiness and joy must be akin to that which mortals will feel when they enter our Father's mansions—the prepared homes of the blessed," whispered my wife.

"Yes, for He has said 'I go to prepare a place for you'."

## THE WHITE MAN'S CHALLENGE. By Judge Andrew J. Cobb, Athens, Ga.

The government is in the hands of the white man. This will continue and it is best for all concerned that it should.

This imposes a great responsibility upon the white man. It is a shame when an injustice is done a Negro either in the court house or outside of it.

If we have the power to do justice and fail or refuse to administer justice, we are unworthy of the power.

I see no warrant in the Constitution of the United States for an interference in the administration of the criminal law of a State.

I say however if the State does not function through its constituted tribunals and become efficient in the protection of the right to live and the right to be deprived of life only by due process of law, there will be interferences.

All thoughtful people wish a government that governs. If the State government abdicates, the people will look to another government, and if another government appears that is efficient, its authority will not be closely scrutinized. Usurpation will be preferred to anarchy.

I wish to see a public sentiment so sound and so strong that no band of ruffians, blackguards or brigands would dare to enter a jail to take therefrom a person lawfully confined therein, or take the life of a human being without authority of law, no matter what crime he is charged with, or might be guilty of. I have but ex-

pressed the sentiment of all right thinking people.

I wish to see a sentiment so strong that injustice will not be done, or if done will not be tolerated in court or out of court. Such a sentiment and such a sentiment only will save the State from interference by an outside power.

S. EDWARD OTT.

Friday June 9th Brother Samuel Edward Ott, of Osyka, Miss., passed to his eternal reward, he was the oldest person any where in this part of the State, being 91 years, 6 months and 4 days old. He leaves his wife who is 87 years old, if they he had lived until August 7th they would have lived together 70 years, they leave behind them 57 descendants.

Bro. Ott professed faith in Christ at the age of 41 years and had been a member of the Church 50 years, 36 years of this time a Deacon. For 26 years he was Superintendent of the Osyka Baptist Sunday School. He was a great student of the Bible, and greatly enjoyed discussing its Truths with all. He was a personal friend of such Brethren as Dr. Gambrell, Hackett, Wain, Lomax and a host of the earlier brethren.

Saturday June 10th the body was laid to rest from the Osyka Baptist Church the services being conducted by the Pastor assisted by Rev. R. K. Jones, and Rev. J. H. Lane, both of McComb. Peace to his ashes. Blessings on the loved ones.

Pastor J. G. Gilmore.

## BLUE MOUNTAIN BREEZES.

The college is running a new kind of summer school. It is not a State Normal. The State Superintendent of Education wanted the college to take a State Summer Normal this summer but the management had in mind a new kind of summer school and declined the normal. The State Superintendent of Education and others have very kindly approved the kind of summer school we have organized.

The President of the college expected from seventy five to one hundred students the first summer. The school opened June 1st and 143 have matriculated.

What is the plan? Each student takes two studies only, each class recites twice a day sixty minutes each time. High school classes recite six days in the week, the college classes have also added the sixth day for a part of the time, thus college classes will put in the same number of hours in recitation as if they took the study for thirty six weeks during the regular session. A college student can thus make up a year's work in these two studies during the summer term. The term lasts from June 1st to August 10th. A college student in this way by putting in three summer terms can take a four year college course in three years.

KINGSTON, LAUREL.

"A great revival in Sunday School work has come to the Laurel Kingston Baptist Church as the result of a training course conducted by Bro. J. E. Sweaney. About five officers, teachers and prospective teachers

stood a successful examination in the Manual, and about fifteen in the book "Winning to Christ".

At the suggestion of Bro. Sweaney the basement of our church is being remodeled so that we will be adequately equipped to well take care of twice our present enrollment which is now about 130. Our school is graded, and we have the required number of officers and teachers holding the Manual Diploma. Our school will soon be A-1.

Our membership is not the strongest in the world financially, but the close co-operation of our corps of officers and teachers, and the sound of the saw and hammer wielded by willing workers after supper in the evenings show that we are full of energy and the spirit of Christ. God has been good to us, and we seek the prayers of all Christian people that we may by the guidance of the Holy Spirit accomplish great things in Kingdom work.

W. S. PARKER.  
Superintendent.

## NEWS NOTE.

Bro. J. C. Gilmore recently assisted Pastor Bridges in a ten days meeting at Independence, La. It is an Italian Colony. 90 per cent of the population are Italians and nearly all Catholics, by birth, but the gospel message is gaining a hold slowly but surely. The visible results were large congregations who listened very attentively and came regularly, 12 were received for baptism, 7 being from the Catholic faith. They are this week in a meeting at Natalbany, La., where they have an entirely different situation the entire population are native Americans. There is a great opportunity here. We request the prayers of the Brotherhood.

Yours in Him. J. G. G.

On Sunday P. M. June 18, 1922 Miss Hilda D. Williams this place and Mr. Howard E. Malone of Marion, Miss., were quietly married at the home of the bride's parents, Rev. and Mrs. J. L. Williams, her father officiating.

J. L. WILLIAMS.

Daleville, Miss.  
June 23, 1922.

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## J. L. Johnson, President

Session opens September 13th.

Hattiesburg, Miss.

### WINSTON COUNTY.

The Pastors of Winston County met at Louisville Baptist Church, June the 26th in a conference called by L. A. Moore for the purpose of discussing the recommendations offered by the Southern Baptist Convention, and our Secretary. The meeting was called to order at 10:45 by Brother L. A. Moore, after song, went into an organization. The devotional service was conducted by Rev. I. A. Halley, after which brother J. D. Fulton discussed prayer as a fundamental of evangelism, Bro. Halley, discussed doctrinal preaching as a basis of Evangelism, Discussion of associational organization of pastors and layman's conference. Motion carried to meet again the second Monday in July, at the Baptist Church at Louisville for further discussion of our work.

A program committee was appointed to arrange a program for the next meeting. Meeting adjourned for lunch till 1:30.

Convened at the 4 o'clock and prayer was led by Bro. E. Lightsey of Montrose.

Discussion on enrollment Campaign, the body heartily endorsed the movement.

Organization in evangelism was discussed by Bro. Lightsey. Enrollment in evangelism discussed by W. L. Grafton.

L. A. MOORE, Chairman of meeting.

C. W. BARNES, Secretary.

### Continued From Page 9.

stitute might expect to have students as far away as Virginia and the Carolinas with the record of last session which shows 41 matriculated from these three states, and that altogether nineteen states and four foreign countries were represented, we can see how much faster has been the growth than was expected, and that the founders builded better than they knew.

The outlook for next session is for a still larger attendance, and especially from graduates of our colleges. The original courses offered will be rigidly adhered to, but additional new courses have been authorized for next session; one a missionary course leading to a degree, including modern languages, and another, a theological course, including Greek and Hebrew and leading to the degree of Bachelor of Theology.

The music course is also being extended, and the special winter courses for pastors, women and young peoples' workers will be given.

The faculty will be widely scattered during vacation, some teaching at Ridgecrest and others in other places holding institutes and meetings.

When it is realized that all this growth has taken place in New Orleans during so short a time, it is truly "marvelous in our eyes."

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